

**MATCHING GIFTS AND GRACES: PASTORAL LEADERSHIP STYLES AND  
CONGREGATION DYNAMICS IN THE CENTRAL PA CONFERENCE OF THE  
UNITED METHODIST CHURCH**

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DOCTOR OF MINISTRY**

**BY  
REV. MICHAEL H. KOPLITZ**

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## **DEDICATION**

To my loving wife, my best friend, and my companion in this journey called ministry.

To my three children who endured God's calling for us.

And to my best friend Lew Ballew who allowed me to bounce ideas off him and kept telling me to get to the finish line. You are truly missed.

## CONTENTS

ACKNOWLEDGEMENTS	v
ABSTRACT	vi
CHAPTER 1 INTRODUCTION	1
CHAPTER 2 BACKGROUND	14
CHAPTER 3 LITERATURE REVIEW	30
CHAPTER 4 THEOLOGICAL FRAMEWORK	45
CHAPTER 5 METHODOLOGY	60
CHAPTER 6 DATA AND DISCUSSION	91
BIBLIOGRAPHY	104
VITA	109

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My doctoral review group, Rev. Dr. Bradley Brown (who was my Site Mentor), Rev. Roger Mentzer, and Rev. James VanZandt were instrumental in assisting me in this entire process.

A special acknowledgement to Marcia Conner, Associate Professor Emerita Dickinson College, for her assistance in the final preparation of this thesis.

## ABSTRACT

Pastors need to be able to determine the leadership requirements of the church they serve and adapt their inherent leadership style to the needs of the church. Churches of different sizes behave differently and require different leadership styles based on their location and their individuality as organizations. A pastor in the United Methodist system is appointed to a church usually without the opportunity to learn if his/her leadership style is optimal for the church. Therefore, the pastor must be able to read the leadership skills needs and adapt in order to have a fruitful pastorate.

This thesis integrates leadership styles (based on the Blake & Mouton Leadership Grid) and church model size categories (based on the work of Arlin Rothauge) in order to assess an optimal leadership style. By using the description, behavior, and general beliefs of each church size category a listing of pastoral leadership skills was developed.<sup>1</sup> In addition, each leadership style was analyzed in order to develop its unique inherent skills. Therefore, optimal leadership style based on the leadership skills needed for each church model size was developed.<sup>2</sup>

The question raised was this: are pastors adapting their leadership style to church needs in the York District of the Central PA Conference of the United Methodist church?"<sup>3</sup> The results from the leadership grid combined with church model showed whether or not leadership needs of the churches were being fulfilled by the pastors appointed to them.

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<sup>1</sup> Arlin Rothauge created a church size model in 1983 for the Episcopal Church of the U.S. and has been used as the basic model on which other consultants and writers have built their church size categories.

<sup>2</sup> The Management Grid Assessment was developed in the mid-1960's and is in use today. It was updated in the late 1980's and was renamed the "Leadership Grid."

<sup>3</sup> The data collected from the York District is a sampling from the Conference and can be projected across the Conference which consists of nine districts.

## CHAPTER 1

### INTRODUCTION

One can derive from church growth materials that a church must develop a mission statement followed by a vision statement and some kind of plan which should last five to ten years if the church is to survive. In doing so many believe the church has a better chance to grow than if they don't do anything. However there are church consultants who proclaim that the church must deprogram itself and wait for growth to occur.<sup>1</sup> This side of the church growth debate states that the church should be known by what it stands for, and that strong beliefs will result in the return of its lost membership and the lost children of current members.

The “waiting game” concept is embodied in a quote from Mark Olsen’s book Moving Beyond Church Growth: “The church’s complete mission is to be an actively waiting and praying people whose identity is rooted in God’s story of redemption through Jesus Christ.”<sup>2</sup> We can read in the Gospel of Luke the story of the prodigal son which begins,

“Then Jesus said, 'There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country.'” Luke 15:11-13 NIV.

As the narrative continues we read about the life the younger son had after he squandered his inheritance. But what do we read about the father and the brother? For them life went on. In most interpretations of this story the father simply waited for his

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<sup>1</sup> Mark Olson, *Moving Beyond Church Growth* (Minneapolis: Fortress Press, 2002), 52.

<sup>2</sup> *Ibid.*, 53.

younger son to return. Indeed as the narrative continues the lost son returned to his father's farm. A large party followed the son's return as a fatted calf was slaughtered for the celebratory meal. The father rejoiced because his lost son had returned. The father simply had to wait for his son to return. So by filling a hermeneutic gap the church could look upon this story as indicating that it must simply wait for the lost children to return.

The current trend in U.S. church attendance suggests that the church has been waiting since 1965 for the lost children to return (for some churches this waiting period began in 1955<sup>3</sup>). Many rural churches had large attendances in the 1950's when the entire family came to church. In those days children stayed on or very close to the family farm, and on Sunday they were expected to attend church with their parents. The church was the social center of most rural communities since television wasn't readily available yet, and types of electronic entertainment did not exist. Churches flourished by simply opening their doors.

Perhaps the church has lost its original mission given by Christ because it has tried to please the lost by changing itself into something it is not. The church must never lose its focus. The church's mission is to make disciples for Jesus Christ. Whether the church waits for the lost to return or it moves forward on planning efforts, the original intent for Christ's church is to spread the Gospel and to make disciples.

Perhaps creating a mission and vision combined with planning is the way to save the church. The push toward strategic planning is centered on the Great Commission. In Matthew's Gospel we read, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you," Matthew 28:19-20 NIV. We are

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<sup>3</sup> An example is Bethel UMC, Brogue, PA has had decreasing membership since 1955. Worship attendance in 1955 was approximately 250. In 2005 average worship attendance was 65. Congregational belief is if they wait long enough God will save the church and send children back to the "home" church.



commanded by Christ to go out and to spread the message of the Gospel and to make disciples, not to sit back and wait!

Putting these two methods (waiting or moving forward) into balance can be an interesting effort. James Belsco in his book Teaching the Elephants to Dance, explains that an organization must bring all of its resources to bear on one vision of its future.<sup>4</sup> So every church must decide in which direction it wants to move. We can also learn from the experiences of businesses like Buick and Sears, who saw deteriorating sales because the children of their customers weren't becoming customers. Buick discovered that the children of current owners were not interested in buying their cars because their parents owned Buicks, thus buying a Buick made a young person feel old. Sears saw the same thing in the children of customers. The younger generation does not have brand loyalty; it shops for the best price and quality in different stores. Denomination loyalty among the children of active members seems to work in the same way, i.e. it does not exist in the church today.

What does this mean to pastoral leadership and congregational dynamics? If a pastor is able to adapt his/her leadership style to the dynamics of the congregation being served then he/she will enable the church to expend its resources toward making disciples for Jesus Christ. Pastors who cannot adapt their style should be appointed to church's who are expecting that kind of pastoral leadership. Matching the pastor by his/her leadership gifts and graces to a church that is seeking those gifts and graces can be crucial to the church's survival. Optimal matching can be done by the appointment of a pastor who can adapt or by matching based on the inherit leadership style of the pastor.

In general terms if the church is interested in waiting for the lost sheep to return, then appointing a pastor who is determined to create a strategic plan for church growth

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<sup>4</sup> James Belsco, Teaching the Elephant to Dance (New York: Crown Publishing, 1992).

and cannot put this leadership style “on hold” will probably result in tensions between the pastor and the church. It would be the same as trying to mix oil and water. At times the suspension will hold, but over time the suspension will separate.

On the other hand a church creating a strategic plan, with mission, vision and goals, will want a goal oriented pastor. A wait and see pastor will not help this kind of church. Indeed, such a church may suffer, especially if the church leadership is relying on the pastor to move things forward.

### **THE SITUATION IN THE CENTRAL PENNSYLVANIA CONFERENCE OF THE UMC**

In 1992 Bishop May of the Central PA Conference concluded that leadership training was not being done adequately by seminaries and pastors of the Conference needed refresher training. From this conclusion Bill Easum was hired to be a consultant to the Conference. Easum held training classes in the Conference throughout the remainder of the 20<sup>th</sup> century.<sup>5</sup>

Easum’s basic concept was to teach pastors to change their inherent leadership style to match the leadership style that the church required. Training classes were developed by Easum and offered to pastors and Staff/Pastor Parish Relations Committees (S/PPRC) throughout the Conference. The Cabinet adopted the Easum belief that every pastor could offer to any church the leadership style and methodology it required for the church to become a success, thus turning the tide of declining Sunday worship and membership. For example, the 2005 Cabinet Church Profile form, used by the District Superintendent to report the status of a church, does not have the word “leadership” on the form. It would seem that the Cabinet believes the pastor should be able to adapt his/her leadership style to the leadership needs of the church to which he/she is appointed. In three appointments, the author was never asked about

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<sup>5</sup> From Rev. Roger Mentzer, D.S. York District 1994-1999, who was a member of the Conference Team who decided to contract B. Easum. The methodology and the reasoning mentioned here are from him.

leadership skills, nor was any assessment required for the Cabinet to determine those skills. Apparently, the churches did not consider the leadership question significant and may have assumed that the pastor would change his/her leadership style to meet the needs of the church.

## **THE RESEARCH TOPIC AND QUESTIONS**

A concern of the Central Pennsylvania Conference of the United Methodist church is why churches in the York District are failing when York County is growing so rapidly. Indeed it is the fastest growing county in Pennsylvania.<sup>6</sup> If underlying problems deterring church growth in the York District are solved the solutions might be useful for the rest of the districts in the Conference. Therefore, the author has tried to look through the lens of pastoral leadership and congregational dynamics in order to discover why York County is growing rapidly but United Methodist Churches within the county are shrinking.

To begin, the following research questions were created and used to guide this process:<sup>7</sup>

1. What biblical and theological perspectives provide insight into leadership practices in the UMC?
2. What theoretical models and frameworks will provide help to understand situational leadership in congregational life?
3. How can the fit between leadership style and congregational need be assessed?
4. What factors influence a pastor's ability to adjust leadership style to specific congregational contexts?

## **HYPOTHESIS**

There will be people who will learn or inherently have abilities to adapt their leadership style based on current situations. Before beginning research a hypothesis

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<sup>6</sup> Concern expressed to the author by the Bishop of the Central PA Conference in July 2005.

<sup>7</sup> Research questions and topical information were developed from conversations and e-mails with my project thesis mentor Dr. Steve Klipowicz, Gordon-Conwell Theological Seminary, Charlotte, NC.

was that the data would indicate the leadership training taught to pastors was not producing expected results. When examining the Conference's pastoral records a large number of pastors were reappointed after a 3 and 5 year assignment.<sup>8</sup> If the adaptive leadership principles being taught were making a difference then a large percentage of the pastors' leadership assessments would have indicated they were exhibiting the leadership style necessary for the context of the church appointed.

Another hypothesis was that many pastors in the Central PA Conference are not changing their leadership style to match the needs of their church.

## **RESEARCH METHODS AND CONCEPTUAL TOOLS**

In 1983 Arlin Rothauge examined church culture in an attempt to define it. What he discovered was that churches can be grouped into model sizes and those churches within certain boundaries behave in similar ways. Rothauge's original work was intended for the Episcopal Church of the United States as an evangelism tool. Rothauge was attempting to show that churches need to understand their own context in order to create evangelism programs that would attract new members. Rothauge's work was done in response to the downturn in membership levels of the Episcopal Church.<sup>9</sup>

Rothauge's model defines four church sizes: family-sized, pastor-centered, program-centered and the corporate-sized church, size being determined by average attendance of Sunday worship. Rothauge suggested that rural sections might have to look at church families, not individuals, to determine their size based on worship attendance. The Central PA Conference is located in a rural section of Pennsylvania.

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<sup>8</sup> Central PA Annual Conference 2005 Journal.

<sup>9</sup> Arlin Rothauge, *Sizing Up a Congregation for New Member Ministry* (New York: Episcopal Center, 1983).

Therefore, using the number of families attending Sunday worship service allowed for the best appraisal of church types that make up the Conference.<sup>10</sup>

The family-sized church is defined as one to fifty families. The pastor-centered church is 51 to 149 families.<sup>11</sup> The program-centered church is 150 to 349 families.<sup>12</sup> The corporate-sized church is 350 or more families. For each model size Rothauge discovered a core set of beliefs and behaviors that are common to each church in that category. In addition to these core beliefs and behaviors each church develops its own personality, but at the core the churches exhibit a similar culture and behavior.

The family-sized church is composed of members who have strong family ties.<sup>13</sup> Some will come into the church through marriage and some through adoption.<sup>14</sup> Most family-sized churches exist in rural sections and nearby small towns.<sup>15</sup>

The pastor-centered church is the most difficult to define because its function and methods change depending on its size. The pastor-centered church can be seen as groups or cells that come together for worship.<sup>16</sup> Within the pastor-centered church “several overlapping family-friendship networks will be unified around the person and role of the pastor.”<sup>17</sup> The pastor becomes the center of the church because communication between the various groups and cells must be coordinated and he/she is the one person in contact with all of the groups.

The pastor-centered church would then grow into a program-centered church. While a church is growing into a program-centered church, remnants of the pastor-centered church must be shed and the programming and leadership hierarchy

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<sup>10</sup> Michael Koplitiz. Initiating Pastoral Change in the Family-sized Church, Second doctoral project. 2006.

<sup>11</sup> Alice Mann, *The In-Between Church* (Herndon, VA: Alban Institute, 2002), 3.

<sup>12</sup> Arlin Rothauge, *Sizing up a Congregation* (New York: Episcopal Center, 1983), 23.

<sup>13</sup> *Ibid.*, 10.

<sup>14</sup> *Ibid.*

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*, 15.

<sup>17</sup> Alice Mann, *The In-Between Church* (Herndon, VA: Alban Institute, 2002), 5.

necessary for the church to grow into a corporate-sized church must be put into place. If the program-centered church is not constantly rejuvenating programs and creating new programming, it may find itself in a declining state, returning to the pastor-centered church size. Much room for growth exists between 150 and 349 active families. If the location of an emerging program-centered church is correct and the church has the proper leadership in place it should grow rapidly.

The corporate-sized church is one with an average Sunday worship attendance of over 350 families. This size church has grown to the point that it must have divisions for different areas of ministry. The church develops a hierarchy similar to that of a corporate business. In large corporations divisions are created to insure that the each functional area can specialize in a particular field or area within a field. In the corporate-sized church the divisions are created along ministry lines. A corporate-sized church will probably have a youth division, a children's division, and a young adults division as well as other divisions. Each division will have a directing pastor and support staff to handle the ministries of the division.

## **THE LEADERSHIP GRID**

The instrument selected to measure pastors' leadership styles was the Leadership Grid. Blake and Mouton developed this over forty years ago, and it has been enhanced since. Their instrument of measuring effective leadership is based on what they call the "three R's of leadership," R1 – resources, R2 – relationships and R3 – results. How an individual operates within the context of R1, R2, and R3 can make the difference between organizational success or failure. The Leadership Grid also includes a fourth parameter, R4 – reflection and feedback for the leaders who are attempting to change their leadership style.

The four R's are defined as:

R1 – resources are what people as individuals contribute to the organization.

R2 – relationships are the interactions that occur among people on the team.

R3 – results are realized from team interaction and problem solving.

R4 – reflection enhances one's ability to perceive change.

The grid contains 5 points of leadership styles on it and 2 styles that are part of the system but not represented on the grid.<sup>18</sup> The leadership style points are:

(9,1) point – “you are right and they are wrong, period.” This style exhibits a high concern for goals and a low concern for relationships.<sup>19</sup>

(1,9) point – “love them and the work will get done.” This style has a low concern for goals but a high concern for relationships.<sup>20</sup>

(1,1) point – “who cares anyway or laissez faire” This style does not concern him/herself with results or people.<sup>21</sup>

(5,5) point – “what does the protocol (rules) say.” A medium concern for goals and the same for people doesn't give a structure of what to do therefore a set of rules is used.<sup>22</sup>

(9,9) point – “teamwork” The high concern for goals coupled tightly with a high concern for relationships makes this style the perfect team leader.<sup>23</sup>

(9+9)<sup>24</sup> – “the paternalist” (not on grid). This leader uses his/her high concern for goals and high concern for relationships separately. The (9,9) integrates the two while the (9+9) can be a (1,9) at times and a (9,1) at times.<sup>25</sup>

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<sup>18</sup> A Cartesian (x-y) map was used to represent the grid.

<sup>19</sup> Robert Blake & Anne McCanse, *Leadership Dilemmas – Grid Solutions* (Houston: Gulf Publishing 1991), 50.

<sup>20</sup> *Ibid.*, 75.

<sup>21</sup> *Ibid.*, 122.

<sup>22</sup> *Ibid.*, 144.

<sup>23</sup> *Ibid.*, 200.

<sup>24</sup> (9+9) is not a point on the grid.

<sup>25</sup> Robert Blake & Anne McCanse, *Leadership Dilemmas – Grid Solutions* (Houston: Gulf Publishing 1991), 98.

(9-9)<sup>26</sup> – “what do they want me to be” (not on grid). This is the opportunist who is completely self-centered. This leader will do anything to gain approval from the person(s) he/she is dealing with.<sup>27</sup>

## **THE SYNTHESIZED MODEL**

A synthesized model for determining effective leadership and whether or not pastors are adapting appropriate leadership styles in churches was developed in this study. The Church size model theory (with the household adjustment) was integrated into the leadership grid model to develop a new model which demonstrates what leadership needs are required by different sized churches and which leadership style would be most effective serving each church.

## **LEADERSHIP DEFINED**

Max DePree in his book Leadership Jazz defines leadership in terms of the leader. Leaders must act with integrity in all things performing the tasks of a leader.<sup>28</sup> In his book Leadership James Burns defines leadership “as the reciprocal process of mobilizing persons with certain motives and values, various economic, political and other resources, in a context of competition and context in order to realize goals dependently or mutually held by both leader and follower.”<sup>29</sup>

A Christian leader must look to the Scripture and follow the example of our Lord Jesus.

“Jesus called them together and said, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants

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<sup>26</sup> (9-9) is not a point on the grid.

<sup>27</sup> Robert Blake & Anne McCanse, *Leadership Dilemmas – Grid Solutions* (Houston: Gulf Publishing 1991), 172.

<sup>28</sup> Max DePree, *Leadership Jazz* (New York: Double Day, 1992), 6, 10, 13.

<sup>29</sup> James Burn MacGregor, *Leadership* (New York: Harper & Row, 197), 425.



to be first must be your slave-- just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many."

Matthew 20:25-28 New International Version.

John MacArthur writes in his book The Book on Leadership that "leaders who look to Christ as their leader and their supreme model of leadership will have a servant's heart. They will exemplify sacrifice."<sup>30</sup>

Synthesizing these ideas together, a pastoral definition for leadership is that the pastoral leader must be a servant of the people in the congregation demonstrating a Christ-like morality and integrity leading God's people to where God wants them to be. The Christian leader would lead from a position of self-sacrifice by placing the needs of the congregation above his/her own needs. The Christian leader would motivate and generate enthusiasm for the serving of Jesus Christ following God's direction to make disciples and provide an example to the congregation of Christ's leadership.

Leadership relationships depend on adapting your leadership style. Being able to quickly recognize a person's behavior style and interact appropriately are critical to this process. For the twenty-first century leader to be optimal in his/her performance he/she must realize that the old ways of doing things do not necessarily work today. "Leaders can't take a cookie-cutter approach to managing people. A leadership style that motivates and inspires one individual may plunge another into poor performance."<sup>31</sup> Being able to adapt one's leadership style to the organization and to the people working in the organization is critical to success. From the Ken Blanchard Company, "SLII (Situation Leadership II)" will help develop people who truly want to be magnificent, are motivated to work independently, and want to align their goals with the goals of the

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<sup>30</sup> John MacArthur, *The Book on Leadership* (New York: Nelson, 2004), Intro-V.

<sup>31</sup> Development Dimensions International, Inc. "Adaptive Leadership."  
<http://www.ddiworld.com/imex/adaptiveleadership.asp> (accessed: January 17, 2008).

organization.”<sup>32</sup> The definition of adaptive leadership used in this study is the ability of a pastoral leader to change his/her inherent style of leadership to best fit what the church requires.

## **LIMITATIONS OF THE STUDY**

Since the Central Pennsylvania Conference is composed of family-sized, pastor-centered and program-sized churches these sizes are the ones in the model being presented.<sup>33</sup> The York District had 70 active pastors when the surveys were distributed and they constituted almost 12 percent of the active pastors of the Conference. This was deemed an adequate statistical sampling of the Conference. This study will be examining leadership skills inherent in each of the leadership grid points and leadership needs of the churches as derived from their descriptions.

The value of this study was discussed at length with the resident Bishop of the Conference in July 2005. Bishop Middleton was interested in discovering why the York District churches were not growing. The Conference felt it was supplying ample training to pastors, and laity as well as a large amount of Conference resources in personnel and materials. Nevertheless in the fastest growing county in the state, many United Methodist churches were failing. Indeed, only a few churches in the York District were growing.

The leadership lens of adaptive leadership has never been fully examined beyond the 1992 decision to bring in the concept and to train in this area to see if it could work. A follow up to the success or failure of training seems necessary. At least, this was one area that has not been studied. Therefore, the author will endeavor to determine if the training efforts for adaptive leadership are working.

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<sup>32</sup> The Ken Blanchard Companies. “Situational Leadership II.” <http://www.kenblanchard.com> (accessed January 17, 2008).

<sup>33</sup> Central PA Conference does not have any corporate or mega-churches.

## **THE STUDY**

The study is divided into five remaining chapters. Chapter two examines the churches in the Central PA Conference. Data in this chapter is useful because the information supports this case study on adaptive leadership applied to the Conference. The Conference must be examined to determine the number of churches in each size category. In addition, financial strength is analyzed so that the Conference leadership can see what resources are available for each church size. This information may help the Conference leadership prioritize and respond to the results of the study.

Chapter three reviews the literature on the subject for the study. It will include leadership assessments leading up to the Blake and Mouton leadership grid assessment. Literature exploring adaptive leadership will also be examined. Church model literature will be examined as it developed from the Rothauge model.

Chapter four contains theological and biblical framework. In this chapter biblical principles of adaptive leadership are reviewed. Chapter five describes the methodology of how the data was collected and attempts to synthesize the church model and leadership grid. Chapter six contains results from the leadership assessment and a discussion of the data.

## CHAPTER 2

### BACKGROUND

The Central Pennsylvania Conference of the United Methodist Church spans a geographic area that starts in the south at the Mason-Dixon Line and extends north to the New York State border. The east boundary of the Conference at the southern end is the Susquehanna River, extending to Middletown, Harrisburg and Hershey, then north to the New York border. The western boundary begins in the south at the county line of Chambersburg and extends towards the New York border encompassing State College. An analysis was completed of the churches that comprise the Central PA Conference.

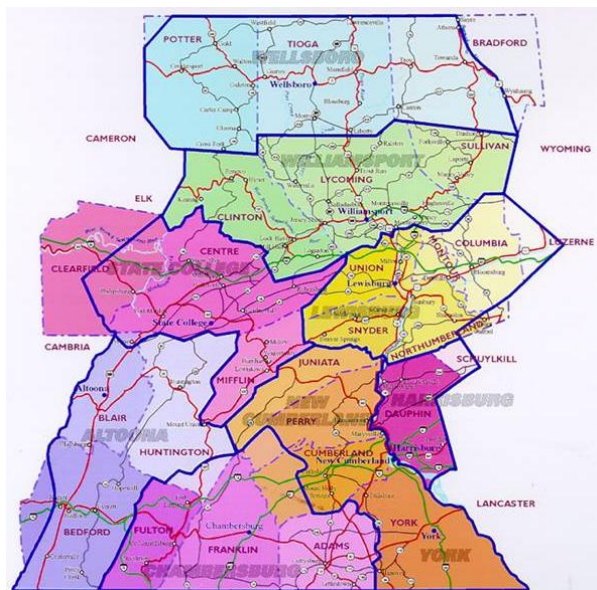


Figure 2.1 Map of the Central Pennsylvania United Methodist Conference

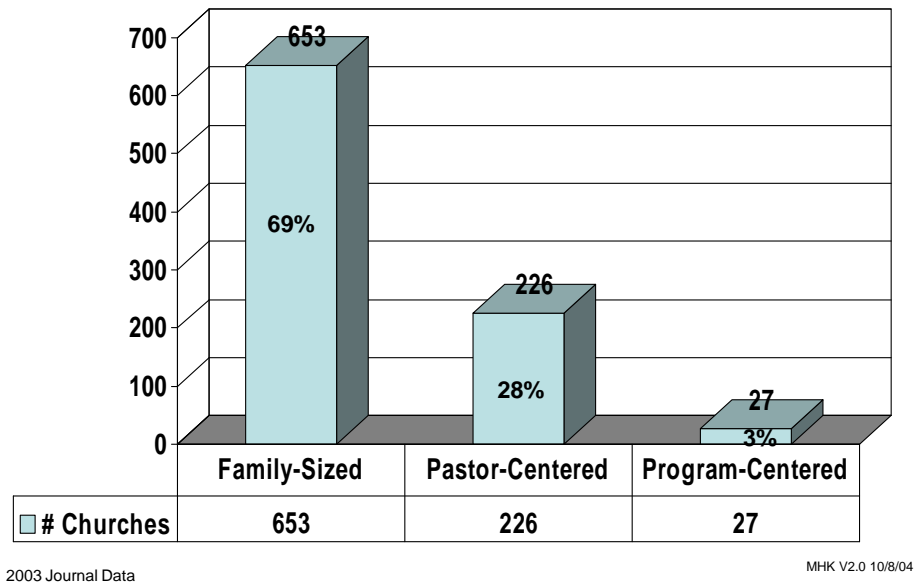


Figure 2.2 Total of all Churches in Categories in the Central PA Conference UMC

Figure 2.2 indicates the total number of churches in the Central PA Conference of the United Methodist Church. The 812 churches are divided into size categories using the family household adjustment to the Rothauge Model. There are no corporate-sized churches in the Conference. Sixty-nine percent of churches in the Conference have weekly attendance under fifty families, or ninety people. Twenty-eight percent of churches have between 51 and 149 families, or 91 to 349 people. Three percent have over 150 families but less than 350 families, or more than 350 people attending and less than 1000. It is interesting to note that the twenty-seven program-centered churches are located in suburban areas of the Conference. This follows Rothauge's analysis when he indicates that program-centered and corporate sized churches are typically found in urban/suburban areas.

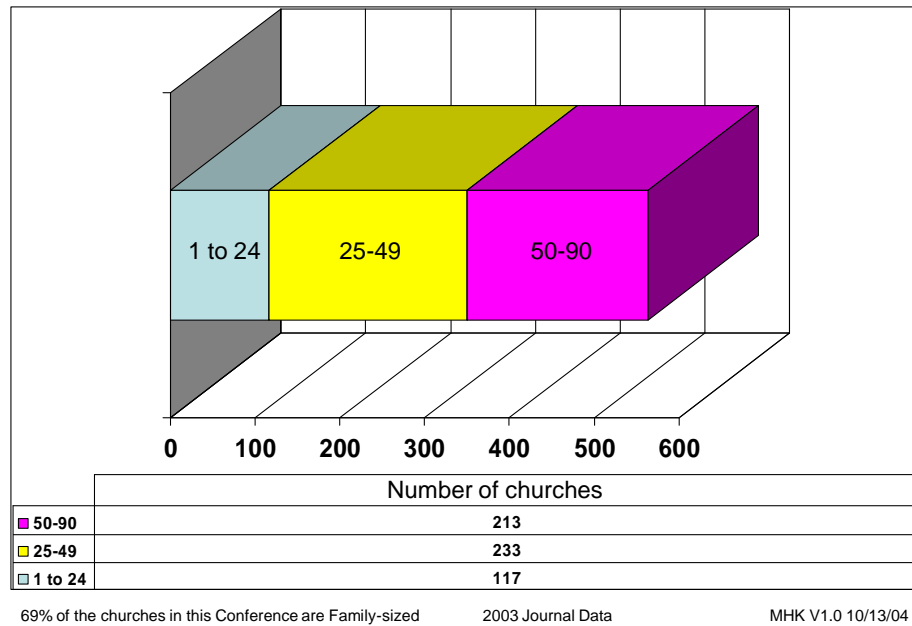
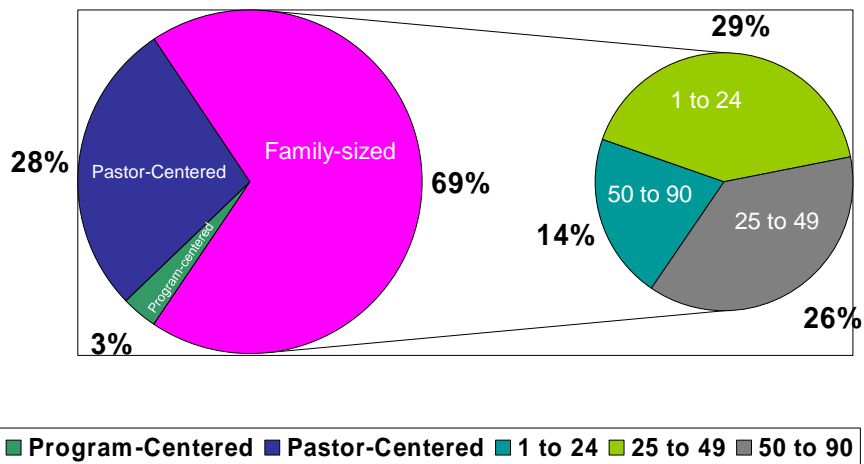


Figure 2.3 Family-Sized Church Breakdown Central PA Conference UMC

Figure 2.3 divides the 563 family-sized churches into small, medium and large.



2003 Journal Data

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Figure 2.4 Family-Sized Church Breakdown Central PA Conference UMC

Figure 2.4 shows the relationship of the three church sizes in the Conference with the family-sized church slice being expanded into its own pie figure. The percentages illustrate the disparities within the Conference. Twenty-nine percent of the churches in the Central PA Conference UMC average between one and twenty-four persons each Sunday. Twenty-six percent average between twenty-five and forty-nine persons. Fourteen percent of the 812 churches in the Conference average between sixty and ninety persons in attendance on Sundays.

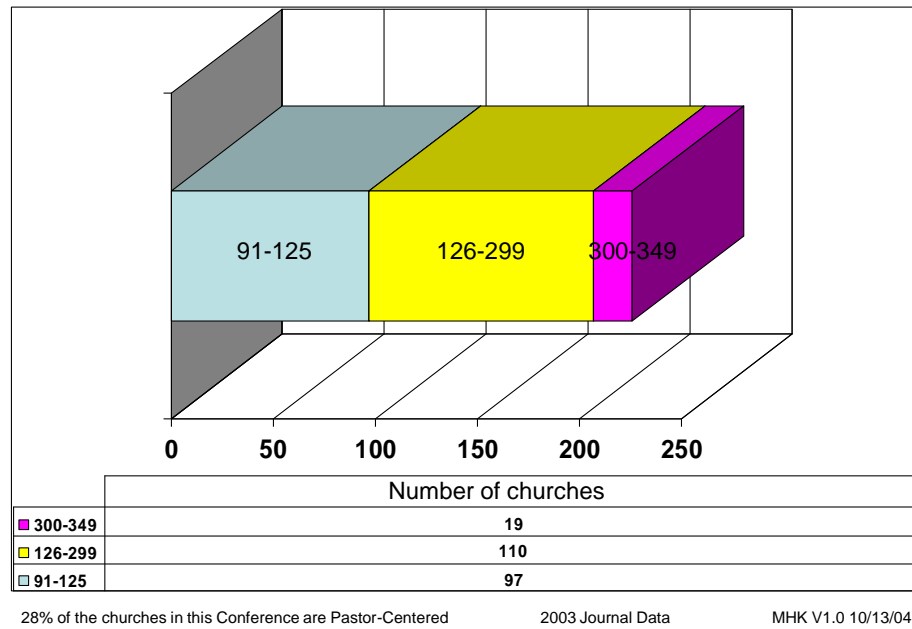
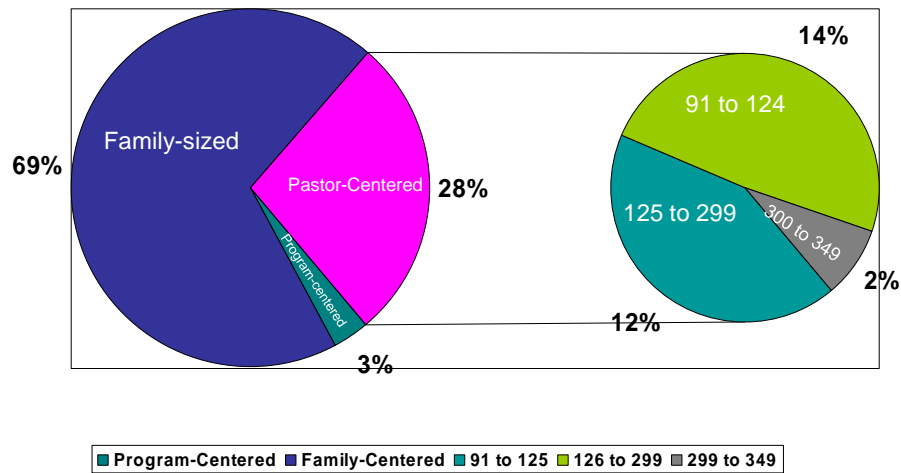


Figure 2.5 Pastor-centered church breakdown Central PA Conference

Figure 2.5 is a breakdown of the pastor-centered churches into small, medium and large.





2003 Journal Data

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Figure 2.6 Pastor-centered church breakdown Central PA Conference UMC

Figure 2.6 shows the pastor-centered churches which are represented by the pie figure to the right. Fourteen percent of the 812 churches in the Conference have between 91 and 124 persons in attendance on Sunday. Twelve percent of the churches in the Conference have between 125 and 299 persons in attendance. Only two percent of the churches have between 299 and 350 persons in attendance. This two percent are churches that are approaching the size of a program-centered church.

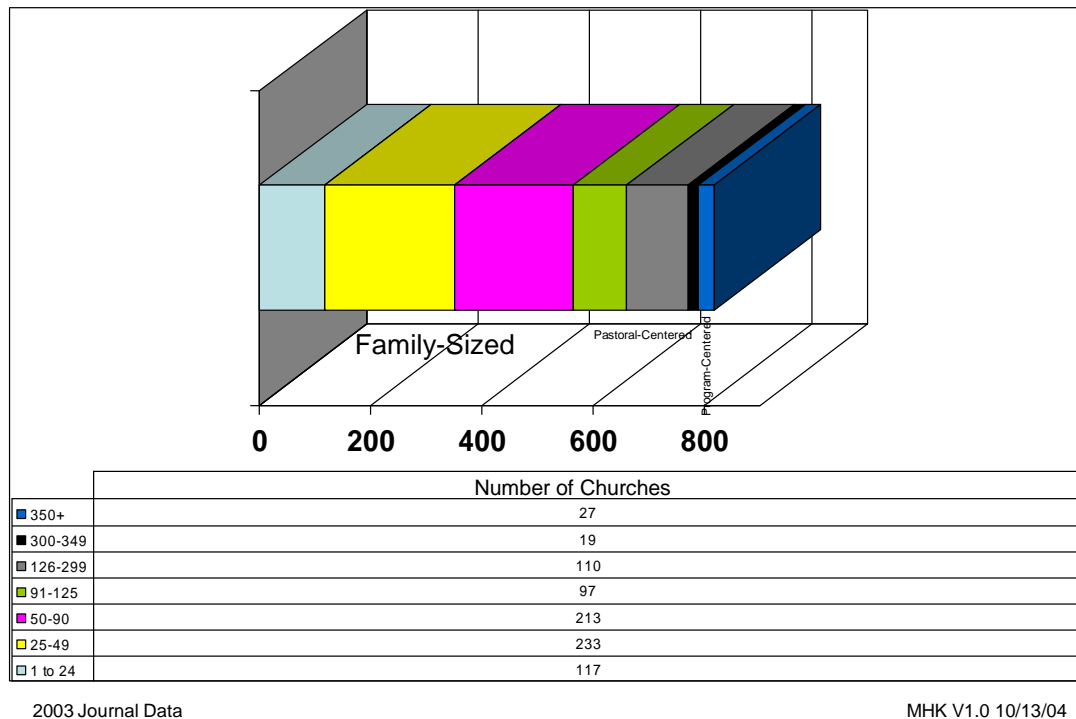


Figure 2.7 Church breakdown Central PA Conference UMC

Figure 2.7 shows the total number of churches subdivided into the different church model sizes of family-sized, pastor-centered and program-centered churches. The stacked bar graph, with a horizontal orientation gives a good example of which sizes dominate the Conference.

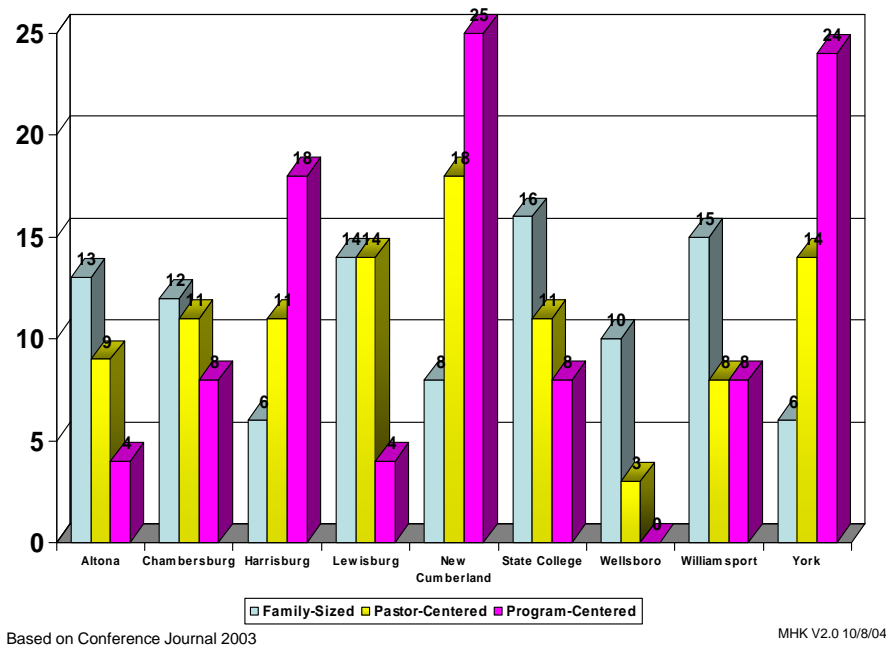
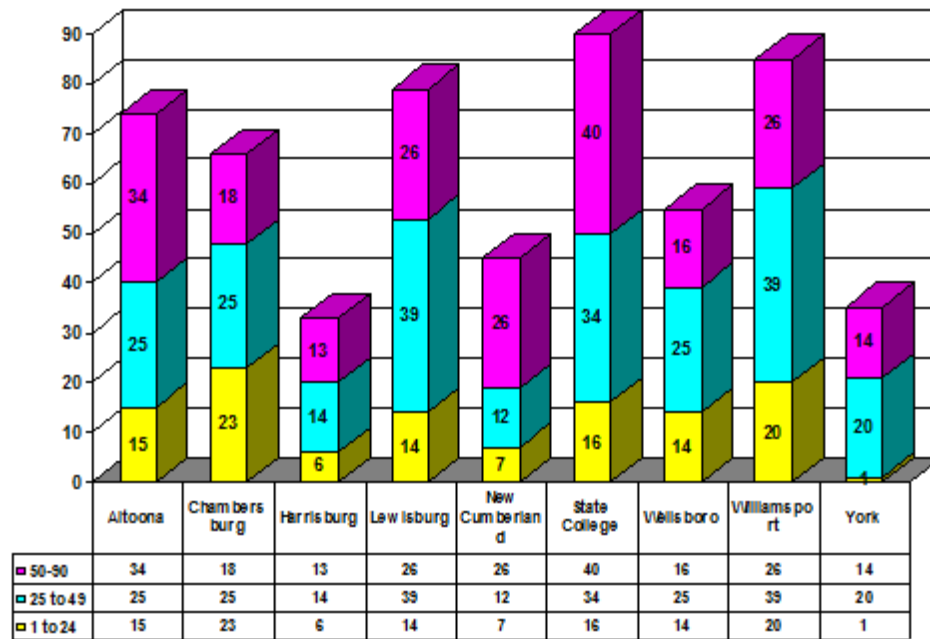


Figure 2.8 Church Sizes by percentage of the total number of Churches in the Central PA Conference UMC divided into Districts

The remainder of the figures deal with the individual Districts within the Conference. Figure 2.8 shows the nine districts in the Central PA Conference of the United Methodist Church and the composite of the three church model sizes for each District. Figure 2.8 shows the percentage of the churches in each District. For example, the Altoona district has thirteen percent of the family-sized churches of the Conference, nine percent of the pastor-centered church and four percent of the program-centered churches. The figure indicates which Districts have the most and least number of churches in each size category when compared to the Conference.



2003 Journal Data  
Conference Total: [1-24] 117/21%; [25-49] 233/46%; [50-90] 209/37%

MHK V1.0 10/8/2004

Figure 2.9 Family-sized church breakdown by District, Central PA Conference UMC

Figure 2.9 is a District view of the Conference's family-sized churches. From this figure each district can be evaluated according to its number of family-sized churches contained within and according to the sizes of the churches. Numbers shown are the actual number of churches in each of the family-sized church groupings.

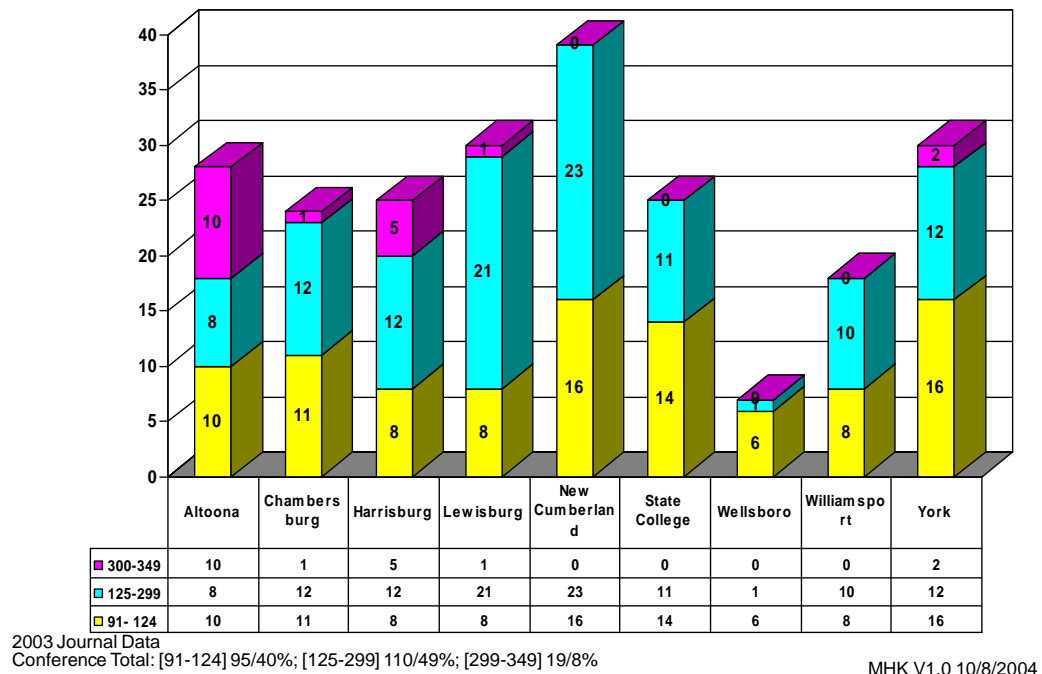


Figure 2.10 Pastor-centered church breakdown within districts,  
Central PA Conference UMC

Figure 2.10 is the pastor-centered church breakdown for each District. For example, in the Lewisburg district one church averages between 249 and 300 persons on Sunday, twenty-one churches are in the 125 to 299 average Sunday attendance and eight churches average between 91 and 124 in Sunday attendance.

## FINANCES AND WORSHIP ATTENDANCE OF THE CHURCHES THAT CONSTITUTE THE CENTRAL PA CONFERENCE

Leaders of the church need to be good stewards of the financial resources that God places in their hands. Poor stewardship will cause a business to fail in many different ways but the most common is that expenses exceed revenue which eventually will destroy the company. The same thing can happen to the church.

At the Conference level the spending of the Conference must be based on what the individual churches can contribute. If the monies are not coming in from the individual churches then the Conference has to scale back its activities. In the United Methodist system a contribution is required for the Annual Conference, the Jurisdictional Conference, and the General Conference.

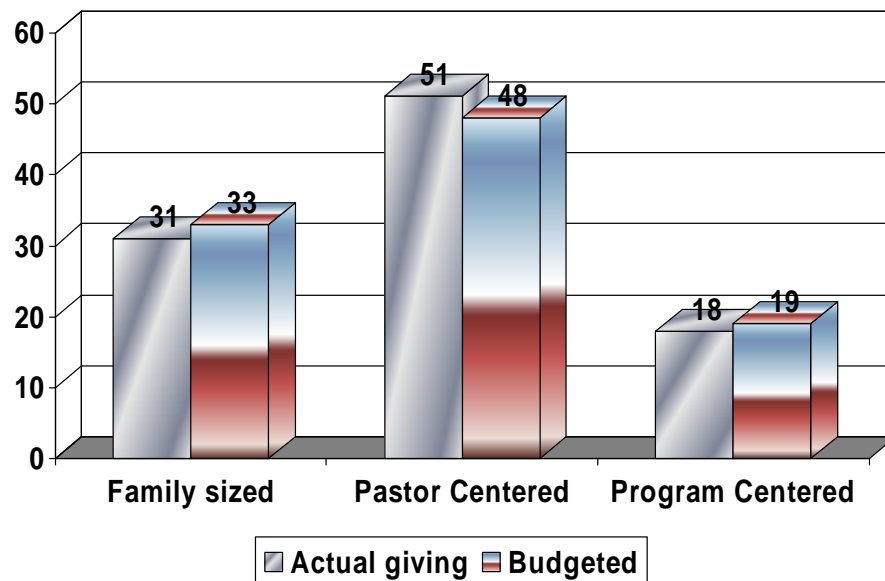


Figure 2.11 – Percentage of shares of ministry, actual vs budgeted by church model size

Figure 2.11 indicates that the family-sized churches and the program centered churches contribute less to Conference than their budgeted amounts. The pastor centered churches pay extra to make up the difference by giving fifty-one percent of total monies while being budgeted to give only forty-eight percent. Program centered churches are giving eighteen percent of the Conference level budget.

An interesting comparison can be found by examining the percentage of total Annual Conference's expenses for each church model size verses total amount of attendance in each category. The program-centered churches have an average

attendance of 13,234 members each Sunday. The total average attendance on Sunday for the Conference is 70,293 (the 2003 Annual Conference Journal was used for these figures). Therefore, 18.8% of the members attending UM churches in the Central PA Conference are in the 27 program centered churches. The family-sized churches have an average of 24,310 people in attendance on Sunday which is 34.5%. The pastor centered churches have 46.7% of the Sunday attendance. The three percent shortfall for the family-sized church and one percent shortfall from program centered churches are absorbed by pastor centered churches.

What does this all mean? The Bishop and her cabinet will need to determine where they are going to put their best resources. Clearly, the church needs growth in tithing members. If the membership of the church continues to decrease then the financial base, i.e. the people who remain, will have to give more or the Conference will have to downsize its ministries.



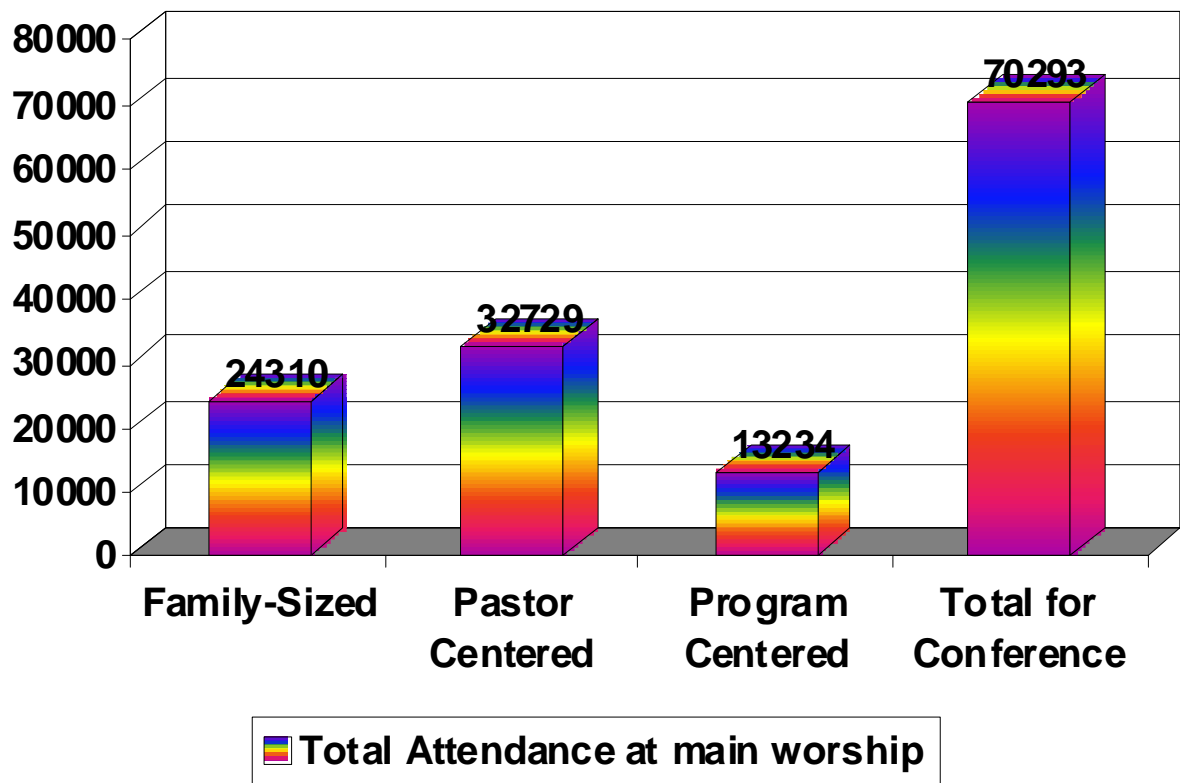


Figure 2.12 Average attendance at main worship by church model size – total number in worship

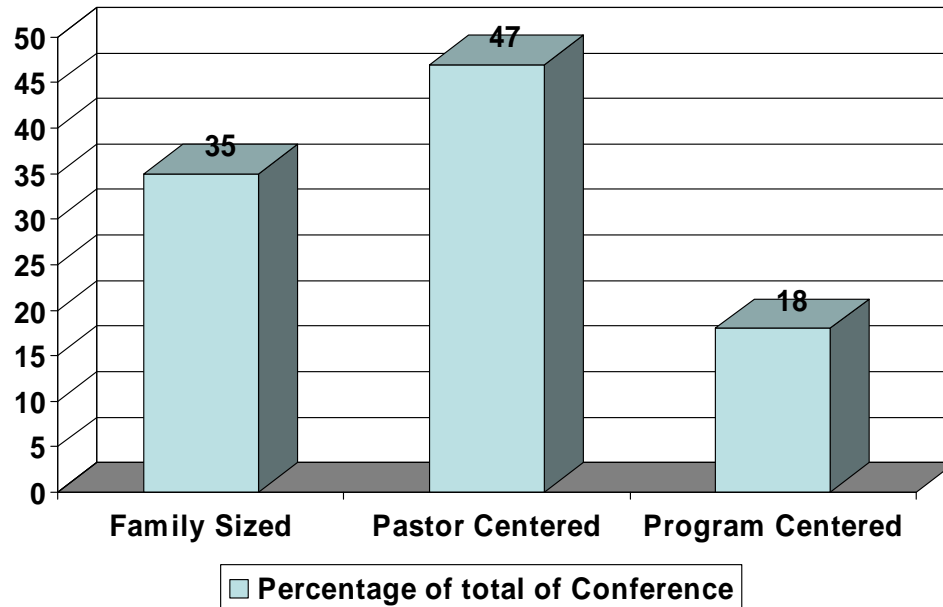


Figure 2.13 Average attendance percentage of total at main worship by church model size

These demographic charts indicate that the Central PA Conference is composed of a large number of small churches, sixty-nine percent of the total, make a thirty-three percent contribution to the financial stability of the Conference. These churches make up thirty-five percent of the average Sunday worshipping attendance. In the past the fate of this segment was dismissed as irrelevant to the future of the Conference. Yet, many examples from recent history indicate when churches are closed by the Conference that the majority of the worshipers leave the denomination for other churches. The Conference cannot afford to lose these people. It would suffer a thirty-three percent drop in its apportionment income. In addition, what would the Conference do with sixty-nine

percent of its pastors? Many local pastors would be out of work as would a large number of Elders who were appointed for life.

At the other end of the scale the Conference Cabinet should think hard and long about how to keep the twenty-seven program-centered churches growing. Too many times a mismatch in appointments can cause a large program-centered church to decrease in attendance and membership rapidly. These churches should be protected by the optimal matching of gifts and graces. These are churches with great growth potential.

## CHAPTER 3

### LITERATURE REVIEW

The literature of adaptive leadership style examines three areas. The first area is general leadership theory, which was instrumental in the development of a working definition of leadership. The second area of literature revealed the different assessments and instruments available to collect the data. After this material was reviewed the author's attention turned to an examination of the church model literature to ascertain what church model would lend itself to supplying the leadership needs of the different sized churches. The final area examined was organization development. This area of study revealed connections among the different sized churches, most churches begin small and grow, shrink, or become stagnant. Therefore, the problems of growth, shrinkage and transition are examined.

"Theories of leadership can be grouped according to their focus on different aspects of leadership: 1) the leader, 2) the situation or organizational context, or 3) the relationship between leaders and followers (i.e., the process of leading)."<sup>1</sup>

Max De Pree's book Leadership is an Art is an outstanding place to start in the examination of what leadership is about. De Pree, once being the CEO of Herman Miller Company, has a vast storehouse of experience in the area of leadership. His works also include "Leadership Jazz" in which the applications of leadership principles are put into play. De Pree also authored a book titled "Leading without Power" which he wrote for his church and for church leaders. Pastors and church leaders need to understand that

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<sup>1</sup> Marlene Fine, "Women, collaboration, and social change: An ethics-based model of leadership." In *Women and leadership: Visions and diverse voices*, ed. J.L. Chin, B.L. Lott, J.K. Rice, & J. Sanchez-Hucles (Boston, MA: Blackwell, 2007), 177.

leading in a volunteer organization is quite different than leading in the business world. The incentives are different between these two worlds. De Pree offers more hands-on experience to the area of leadership. He does not spend a lot of time developing elaborate theories. Rather he uses his vast experience in profit and non-profit situations to offer some of the basic working principles in the art of leadership. De Pree's works are more practical than theoretical.

For a good theoretical examination of the definition of leadership the reader would need to turn to Burn's book Leadership. This work is a very technical evaluation of leadership theories. It is an exhaustive analysis of the subject. As reference material Burn's work is quite useful. In Leadership, Burn reveals the basics of leadership theory. Current authors in the subject of leadership include Warren Bennis whose titles include On Becoming a Leader and Strategies for Taking Charge (and other works) have contributed greatly to the field of leadership theory. From Bennis and Burns and De Pree a working definition of leadership can be derived. Each author approaches the field of leadership from different points of view. Bennis' work is very academic being derived by research and analysis. Burns' writings give outstanding definitions in theoretical language examining the definitions and framework of the leader. De Pree writes about the application of leadership and uses examples from his experience to give the reader a "hands on" demonstration of what leadership is all about.

The problem with these authors is that they are writing for the business world. Leadership and motivation for people in a business environment can be as simple as holding their pay checks in front of them. De Pree (who has written for both the business and church world) and Adam Hamilton have applied leadership theory to the church (the volunteer organization). Hamilton grew a mega-church in the United Methodist denomination. Hamilton gives actual pastoral experience in the process of building and leading churches which he has accumulated over the years. Hamilton's work is built

more toward a case study approach to understanding and learning leadership traits. The potential pitfall from Hamilton's work is that the pastor may try to utilize the informational diamonds that are presented without refining them for their own present context. What worked in the mid-west of the United States may not be fruitful in other parts of the country.

To compliment the leadership theorists is Rick Warren who has written The Purpose Driven Church which gives practical tested examples of how Warren was able to start a church with four people and grow it into a mega-church. Unfortunately, Saddleback Church is located in the richest, fastest growing (for the last part of the 20th century) county in the United States. Would Warren have been as successful if he tried to create Saddle Back Church in a place like Harlem, New York? Pastors who decide to mimic his leadership style and methodology may have success. It is hard to say whether or not either of their leadership styles and methods would work in different parts of the United States. Warren's materials, though useful, tend to work best in the same context that Warren established to create his mega church.

There are other authors who enter the church leadership arena from other perspectives. John MacArthur, author of the book The Book on Leadership, Loren Meade, author of the book Transforming Congregations for the Future and others examine leadership in the church from the practical methodology. These works are general in nature and have some flexibility in the materials that are being presented. As with other authors in the leadership field it is difficult to adequately describe situations and methodology unless the situation was experienced.

This project examined the pastor's leadership role and skills in church dynamics therefore, the literature review will be limited to examining leadership theories and

assessments that deal with the leader and context.<sup>2</sup> One is first struck by the large number of assessment surveys and tools in the leadership field.<sup>3</sup> The assessment surveys and tools fall into specific categories, each having several authors who have developed and refined the surveys. Since the project deals with leadership

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<sup>2</sup> Authors in the leadership arena include, but are not limited to:

- Stogdill, R.M. (1948). Personal factors associated with leadership: A survey of the literature. *Journal of Psychology*, 25, 35-71.
- Kirkpatrick, S.A., & Locke, E.A. (1991). Leadership: Do traits matter? *The Executive*, 5(2), 48-60.
- Mumford, M.D., Zaccaro, S.J., Harding, F.D., Jacobs, T.O., & Fleishman, E.A. (2000). Leadership skills for a changing world: Solving complex social problems. *Leadership Quarterly*, 11(1), 11-35.
- Fiedler, F.E. (1967). *A theory of leadership effectiveness*. New York: McGraw-Hill.
- Strube, M.J., & Garcia, J.E. (1981). A meta-analytic investigation of Fiedler's contingency model of leadership effectiveness. *Psychological Bulletin*, 90, 307-321.

<sup>3</sup> A sampling of various instruments – Bibliography

- DISC – Dimensions of Behavior, Minneapolis, MN: Carlson Learning Company, 1994.
- Hall, J. & Harvey, J. & Williams, M. Styles of Leadership Survey, The Woodlands, TX: Teleometrics International: 1986.
- Hirsh S. & Kummerow M., Introduction to Type in Organizations, 2<sup>nd</sup> Ed. Palo Alto, CA: Consulting Press, Inc. 1990.
- Hogan, C. & Champagne D., Personal Style Inventory, King of Prussia, PA: The HRD Quarterly, 1990.
- Kouzes J. & Posner, B., The Team Leadership Practices Inventory – Team LPI, San Diego, CA: Pfeiffer & Company, 1992.
- Kouzes, J. & Posner B., Leadership Practices Inventory – Delta, San Diego, CA: Pfeiffer & Company. 1992.
- Kouzes, J. & Posner B., Leadership Practices Inventory – LPI – A self-assessment and analysis, San Diego, CA: Pfeiffer & Company. 1993 – expanded edition.
- Manz, C. & Sims, H., Becoming a SuperLeader – Self-Managing Teams, King of Prussia, PA: Organization Design and Development, Inc. 1990.
- Russo, E., What's My Style, King of Prussia, PA: Organization Design and Development, Inc. 1994.
- Sashkin, M. The Visionary Leader Behavior Questionnaire, King of Prussia, PA: The HRD Quarterly, 1988.
- Sashkin, M. Becoming a Visionary Leader, King of Prussia, PA: The HRD Quarterly, 1988.
- Sims H. & Manz, C., In Search of the SuperLeader, King of Prussia, PA: Organization Design and Development, Inc. 1990.
- A Situational Approach to Managing People, Escondido, CA: Blanchard Training and Development, Inc. 1984.

characteristics an assessment which presets leadership characteristics has to be used. In addition it is important that the interaction between the leader and the followers be included since in a church situation the pastor works in a relationship driven environment. Church life is filled with emotional ties and responses, and a pastor must be able to interpret the relationship network. This skill is critical for his/her success.

The Skills Approach<sup>4</sup> leadership assessment is a leader-centered tool. The impetus for research in the skills approach began through a classic publication by Robert Katz in the Harvard Business Review in 1955, titled "Skills of an Effective Administrator."<sup>5</sup> More recently M. D. Mumford and his colleagues researched the Skills Approach resulting in a comprehensive skills-based model.<sup>6</sup> This model emphasizes skills and abilities that can be learned and developed. There are three basic personal skills: technical skills, human skills, and conceptual skills. This approach suggests that leadership is available to anyone who can learn the skills of leadership, however, it does not take into account how variations in social judgment skills and problem-solving skills affect performance. Problem-solving skills are crucial to the success of the church.

The Trait Approach<sup>7</sup> was one of the first systematic attempts to study leadership and a pioneer in this approach is R. Stodgil. Traits were studied in an effort to determine

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<sup>4</sup> Authors in this field include (but not limited to):

Mumford, M. D. & Connelly, M. S. *Leaders as creators: Leader performance and problem solving in ill-defined domains. Leadership Quarterly*, 2, 289-315. 1991.

Yammarino, F. J. *Leadership Skills: Introducing and overview. Leadership Quarterly*, 11, 5-9. 2000.

Zaccaro, S. J. *Leadership and social intelligence: Linking social perceptiveness and behavioral flexibility to leader effectiveness. Leadership Quarterly*, 2, 317-331. 1991.

<sup>5</sup> Peter Northouse, *Leadership Theory and Practice* (Thousand Oaks, CA: Sage Publications, 2004), 35.

<sup>6</sup> Ibid.

<sup>7</sup> Authors in this field include (but not limited to):

Bass, B. M. *Bass and Stogdill's handbook of Leadership: A survey of Theory and Research*. New York: Free Press 1990.

Bennis W. & Nanus B. *Leaders: The strategies for taking charge*. New York: Harper & Row 1985.

Kirkpatrick, S. A. & Locke, E. A. *Leadership: Do traits matter?* The Executive 5, 48-60.



what made certain people great leaders. This approach focuses exclusively on the leader. It does not include the followers or the situation in the model. It is concerned with leadership traits of individuals and who has these traits. The Trait Approach attempts to discover the “best” traits for a leader then find someone with those traits to determine effectiveness. The strength of this approach is that it has a century of research and data to back it up. Since the Trait approach concentrates on the leader, not the followers or situation, one can develop a deeper understanding of how a leader’s personality plays in the leadership process. The drawback to this process is that even though there is over a century of research in this approach the results can be ambiguous. Situations are not taken into account which might require different leadership traits.

Stogdill’s initial work on leadership assessments, begun in 1948, prompted additional research and study building on this theory. One result is the Style Approach.<sup>8</sup> This theory emphasizes the behavior of the leader, looking at the leader’s balance between tasks and relationship behaviors. This approach provides a framework for assessing leadership as a behavior with a task and relationship dimension. It does not tell the leaders how to behave, instead it tells the leaders how they are behaving. The introduction of the Style Approach marked a major shift in the general focus of leadership research being introduced in 1964. The approach is simplified into the task and relationship types of behavior.

Ohio State University conducted numerous studies over the years with the creation of the LBDQ (Leader Behavior Description Questionnaire) developed by Hemphill

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Stodgill, R. M. *Personal Factors associated with Leadership: A Survey of the Literature*, *Journal of Psychology*; 25, 35-71. 1948.

<sup>8</sup> Authors in this field include (but not limited to):

Blake R. & McCanse A. *Leadership dilemmas – Grid Solutions*, Houston Texas: Gulf. 1991.

Blake R. & Mouton J. *The Managerial Grid*. Houston Texas: Gulf. 1964.

Stogdill R. *Handbook of Leadership: A survey of theory and research*. New York: Free Press. 1974.

Yukl, G. *Leadership in organizations* (3<sup>rd</sup> ed.). Englewood Cliffs, NJ: Prentice Hall. 1994.

and Coons in 1957 . Stogdill continued to contribute to the LBDQ at Ohio State and eventually developed a shorter version of the questionnaire. While this work was being conducted at Ohio State, the University of Michigan conducted similar research studies. Katz & Kahn in 1951, Cartwright & Zander in 1960 and Likert in 1967 contributed to the development of the Michigan theory. These studies concentrated on employee orientation and on the production orientation aspect of leadership. They examined how a leader could lead from this point of view.<sup>9</sup>

The most well known and commonly used model of leadership behavior is the style approach of the Blake and Mouton Leadership Grid. Their Leadership Grid first appeared in 1961 as the managerial grid and has been refined over the past forty years with updates done in 1964, 1978, 1985 and 1991. Blake and Mouton's approach was to examine leadership behavior from the perspective of concern for production and concern for people. The Leadership Grid combines these two elements and graphs them on a Cartesian map thus giving 7 styles of leadership. In 1991 Blake and McCanse added the R4 (reflection) factor which enhanced the Leadership Grid. A method as developed to assist leaders to move from one grid position to another.

Situation Approach<sup>10</sup> was developed by Hersey & Blanchard (1969) based on Reddin's (1967) 3-D management style theory. This approach focuses on leadership in different situations. Contingency theory states that to be an effective leader an individual must adapt his or her style to the demands of different situations. This approach has

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<sup>9</sup> Peter Northouse, *Leadership Theory and Practice* (Thousand Oaks, CA: Sage Publications, 2004), 65-75.

<sup>10</sup> Authors in this field include (but not limited to):

Blanchard, K. *A Situational approach to managing people*. Escondido, CA: Blanchard Training and Development. 1985.

Fernandez, K. & Veechio, R. *Situation leadership theory revisited: A test of an across-jobs perspective*. *Leadership Quarterly* 8(1), 67-84. 1997.

Hersey P. & Blanchard K. *Management of organizational behavior: Utilizing human resources*. Englewood Cliffs, NJ: Prentice Hall. 1969.

Reddin, W. *The 3-D management style theory*. *Training and Development, Journal*, pp. 8-17. 1967.

withstood the vagaries of the marketplace. It is well known and often used. It is a practical system that is easy to understand, intuitively sensible, and easily applied in a variety of settings.

Contingency Theory<sup>11</sup> is a leader-match theory which tries to match leaders to appropriate situations. The Contingency Theory is based on the idea that a leader's effectiveness depends on how well the leader's style fits the context. It is concerned with styles and situations. Fiedler, developer of this theory, created the LPC, least preferred co-worker, index. From this data one can predict whether or not a leader is going to be effective in a particular setting. It is supported by a great deal of empirical research. It has broadened our understanding of leadership by forcing us to consider the impact that situations have on leaders. The theory provides useful information regarding the type of leadership that will most likely be effective in certain contexts. Unfortunately, the theory fails to explain why individuals with certain leadership styles are more effective than others in some situations. The LPC scale developed by Fielder has been questioned by other researchers over the years. It does not seem to be valid on the surface because it does not correlate well with other standard leadership measures and it is not easy to complete correctly.

Turning toward church models the literature review starts with Arlin Rothauge. Rothauge was the first to introduce a church model in an attempt to define the basic organizational characteristics of churches. For each size, Rothauge attempted to answer five questions:

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<sup>11</sup> Authors in this field include (but not limited to):

Fiedler, F. *A theory of leadership effectiveness*. New York: McGraw-Hill. 1967.

Fiedler, F. & Chemers M. *Improving leadership effectiveness: The leader match concept* (2<sup>nd</sup> ed.). New York: John Wiley. 1984.

Peters, L., Hartke D., Pohlman J. *Fiedler's contingency theory of leadership: An application of the meta-analysis procedures of Schmidt and Hunter*. Psychological Bulletin. 97, 274-285. 1985.

Strube, M. & Garcia, J. *A meta-analytic investigation of Fiedler's contingency model of leadership effectiveness*. Psychological Bulletin, 90, 307-321. 1981.

“(1) what is the basic congregational structure? (2) How does the congregation attract newcomers?; (3) How does a newcomer enter the congregation and become a fully-included member?; (4) what are the needs of new members?; and (5) How might a congregation best meet those needs?”<sup>12</sup>

Rothauge developed his materials for evangelism efforts. He believed correctly that the church will attract new members who fit a particular mold of the current congregation. Since his emphasis was to get the churches to understand themselves so that they could develop programming to attract other like minded congregants he did not create an elaborate model, just the basics. Rothauge’s work was an excellent beginning into the field of church size modeling and is the place that pastors should start when trying to understand today’s church model theories.

Rothauge’s booklet has served as the foundation for a number of articles and books, including Roy Oswald's How to Minister Effectively in Family, Pastoral, Program, and Corporate-Sized Churches (for clergy) and Alice Mann's The In-Between Church (on navigating size transitions).

Roy Oswald has written about ministerial effectiveness and argues that the size of a congregation affects the ability of clergy to minister effectively in How to Minister Effectively in Family, Pastoral, Program, and Corporate-Sized Churches. The skills and attitudes that are successful in a congregation of one size are different from those that will lead to success in a congregation of a different size. From Oswald’s work it becomes clear that adaptive leadership from pastors in an itinerant system becomes paramount. Oswald takes the original Rothauge church models and in several writings develops the

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<sup>12</sup> Arlin Rothauge, *Sizing Up a Congregation for New Member Ministry* (New York: Episcopal Center, 1983), 5.

concept that pastors can become effective in any size church by understanding what the church expects.

Oswald uses the definition of the different church model sizes that Rothauge originally developed. He refines and expands the definitions of each of the different sized churches in the original model. Thus Oswald's work gives more depth and understanding to the original Rothauge work. His development of the model is important to the work of effectiveness in ministries. When a pastor moves into a church which is of a different size than his/her previous church or a new pastor is appointed fresh out of seminary the question of what to expect is usually a mystery. What are the base culture, values and beliefs of the congregation? Oswald presents a picture of each church size. A new pastor can use this work to help him/her understand how things work in the church.

Oswald also discusses leadership needs of churches in the different model sizes by examining the core characteristics of churches in each model size. From this type of examination it is possible to develop a list of church leadership needs. That is the kind of information required to create the synthesized model between the church's leadership needs and the leadership skills of the pastor.

"Starting with Arlin Rothauge's description of family, pastoral, program, and corporate size churches, Alice Mann explores the hindrances that arise in the "plateaus" between church sizes to form a glass ceiling against new member assimilation and participation."<sup>13</sup>

In order to push through the glass ceilings it will be imperative for pastors to be able to recognize the barriers and adapt their leadership style as necessary. Mann's major contribution to this field through her work as a consultant at the Alban Institute is

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<sup>13</sup> Congregational Resources Guide. "The In-Between Church: Navigating Size Transitions in Congregations," <http://www.congregationalresources.org/ShowOne.asp?RID=153&TC=109> (accessed January 17, 2008).

that she examines the changes in leadership requirements of churches as they move through the church model sizes.

Mann continued to use the Rothauge definition without any change. What she adds are the barriers and plateaus that begin in each model size. She also describes how a church can successfully navigate its way through turbulent growth. Administration and leadership needs change dramatically as the church moves from one model size to another.

For the pastor of a church moving through the barrier Mann's work is indispensable. Understanding how the church will change is imperative to understanding what leadership changes must take place if the church is to continue to grow. As Mann writes, it is easy for a church to stop growing and revert back to its old size. Pressure is constantly on the church to move back to its old model size. After all, the church was comfortable in its old size, and the new size is an unknown which exhibits many unknowns. Mann's work is invaluable for the pastor who is trying to move a church through the barrier between sizes. Understanding that the pastor must exhibit the leadership style required at the church's current state and some of the style required at the next larger size is a difficult process but with Mann's extensive work on this subject the task can be managed successfully.

Church consultant and author Lyle Schaller has written extensively about church development. He has taken the original Rothauge model and expanded it to show that there are "sub" divisions in each of the model sizes. This is especially helpful when the pastor-centered church is being examined. The pastor-centered church can be divided into small, medium and large because each one is somewhat different. Even Schaller notes that trying to pin down this type of church is difficult. On one end of the spectrum the pastor-centered church will act with similarity to the family-sized church while on the other side of spectrum it acts like a program-centered church.

Schaller's insight fosters further refinement of leadership needs of churches that are at different development points. For example, the small emerging pastor-centered church has a completely different makeup and needs than the large pastor-centered church. Even though both have needs in common, some differences exist. Schaller addresses these differences, thus making his work in this field infinitely valuable. Schaller is one of the few authors who examines the large church referred to as the mega-church. This church phenomenon is found mainly in the United States. Since there are only a few of these churches, gathering long term relevant data on how to lead such a church is scarce at best. Schaller does offer some materials on this subject as he has worked and studied several of the mega-churches in the United States.

Much study has been done about the smaller churches, especially the family-sized churches, because the United States is composed mainly of this size church. Anthony Pappas offers a detailed explanation about behaviors of the family-sized church. Best of all he develops materials to help pastors understand the culture of this size church. His works and that of his contemporaries are critical to the survival of main-line churches in the United States since in the main-line churches the family-sized church is the dominate size church (69% of the churches in the Central PA Conference are family-sized churches).

As the author's study developed, the Blake Mouton Leadership Grid was selected because it generated a listing of leadership characteristics for each style. Since the Church Model approach also generates a list of leadership skills requirements for each church model size a good match occurred between the Leadership Grid and the Rothauge Church model. The leadership skills of the pastor came from his/her point on the Leadership Grid called the Z-axis. From the Z-axis the positive and negative skills sets of the leader can be determined. Blake and McCanse have created an extensive list of skills on this Z-axis. The Rothauge church model offered leadership needs of the

pastor for the church by defining church needs at different points in its development.

The last area of examination is organizational development, process whereby organizations evolve their internal structures as they growth.<sup>14</sup> An organization has the ability to change and evolve according to its needs. This relates to the work of Mann already discussed and adds another perspective to the church growth theories. “Richard Beckhard was a pioneer in the field of organizational development. He co-launched the Addison-Wesley Organization Development Series and began the Organization Development Network in 1967.<sup>15</sup> His classic work, *Organization Development: Strategies and Models*, was published in 1969.”<sup>16</sup> Beckhard saw Organization Development as something that was intentionally planned.

W. Warner Burke is the Edward Lee Thorndike Professorship of Psychology & Education and Education Program Coordinator, Graduate Programs in Social-Organizational at the Teachers College of Columbia University and has written extensively on the subject of organization development and growth. His more recent publications include, Organization development for the Encyclopedia of Applied Psychology (pp. 755-772), 2004; Encyclopedic Dictionary of Management: Organizational Behavior, 2nd Ed.; Organization change: Theory and practice.<sup>17</sup>

Gary N. McLean is a professor of human resources development at the Teachers College of Columbia University and added to the academic work in the area of organizational development and growth. Some of his works include: Worldviews of

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<sup>14</sup> Richard Beckhard, Joan Gallos, ed., *What is Organization Development, Organization Development: A Jossey-Bass Reader* (New York: Jossey-Bass, 2006), 3.

<sup>15</sup> Organizational Development Network, “Organizational Development Network,” <http://www.odnetwork.org/> (accessed January 18, 2008).

<sup>16</sup> Wikipedia, “Richard Beckhard,” [http://en.wikipedia.org/wiki/Richard\\_Beckhard](http://en.wikipedia.org/wiki/Richard_Beckhard) (accessed January 18, 2008).

<sup>17</sup> Teacher’s College Columbia University, “Faculty and Staff,” <http://www.tc.columbia.edu/faculty/index.htm?facid=wwb3> (accessed January 18, 2008).



adult learning in the workplace, Advances in Developing Human Resources,  
Organization development: Principles, processes, performance.

There is an extensive list of authors who have examined this topic. One of these, Larry Griener, puts forth a model that support the church growth results. "Greiner's Growth Model describes phases that organizations go through as they grow. All kinds of organizations from design shops to manufacturers, construction companies to professional service firms experience these. Each growth phase is made up of a period of relatively stable growth, followed by a "crisis" when major organizational change is needed if the company is to continue growing."<sup>18</sup> The phases of the Greiner Growth Model are:

Phase 1: Growth Through Creativity

Phase 2: Growth Through Direction

Phase 3: Growth Through Delegation

Phase 4: Growth Through Coordination and Monitoring

Phase 5: Growth Through Collaboration

Phase 6: Growth Through Extra-Organizational Solutions<sup>19</sup>

Since organizational growth models are written for the business world they have to be adapted to the church. One common area exists between the Greiner Growth Model and the Rothauge church model being that churches grow in different ways based on their size.

For a family-sized church to grow, creativity is necessary to break out of the static, status quo, that the church enjoys. When the family-sized church reaches the plateau it would need direction from a pastor in order to become more creative and

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<sup>18</sup> Larry E. Greiner originally proposed this model in 1972 with five phases of growth. Later, he added a sixth phase (Harvard Business Review, May 1998).

<sup>19</sup> Mind Tools, "Using the Greiner Curve Surviving the crises that come with growth," [http://www.mindtools.com/pages/article/newLDR\\_87.htm](http://www.mindtools.com/pages/article/newLDR_87.htm) (accessed January 18, 2008).

move into the next church size. Pressure is always on the church to reduce in size and to return to its status quo.

For the pastor-centered church to grow, it will have to engage in delegation. The pastor-centered church will want to cling to the need for a Church Administrative Council or Board who approves everything. This is a remnant of being a family-sized church. Becoming a permission giving church is necessary for the pastor-centered church to grow. The church must implement the delegation of responsibilities for ministries to each committee and team and not try to keep total control in its centralized church board. At the center of the pastor- centered church size range, the pastor must be a good mentor in order to build a staff.

When the church grows into becoming a program centered church the need for collaboration becomes urgent. Growth becomes more difficult as the church grows, thus Rothauge's definition of the church size model and growth patterns of the church connect. As the church grows, its internal organization will change and so will its leadership needs.

Using the literature research reviewed here the optimal leadership assessment for this study was the Leadership Grid because of the resulting skill sets derived from each leadership style. The Rothauge church model along with the contributions of several authors permits for the development of a set of leadership skills for each church model size, thus connecting pastoral leadership styles with church leadership needs. The organizational development materials were useful in determining why churches grow, shrink, or remain stagnant. This study works to define both the churches' various situations and the requirements for successful leadership in each, in order to better understand how to create positive environments for congregants and their pastors.

## CHAPTER 4

### THEOLOGICAL FRAMEWORK

In this chapter the biblical foundation for adaptive leadership will be examined as well as the United Methodist polity on appointments. The Bible is replete with leadership examples from God. The longer biblical stories speak about leaders God selected who adapted their leadership style and methods for God's work. Starting with the master teacher, Jesus, the Bible informs us about how Jesus prepared His apostles to take the Gospel out into the world. Jesus was able to change a leader like Peter, who was tough as nails, into a leader who adapted his leadership style and attitude toward the needs of the people he served. The stories about Paul the Apostle's travels are replete with examples of how he entered a city and learned about the people before he began to preach, thus communicating the Gospel in a manner fitting to their needs. Examples of adaptable leadership abound in the Old Testament. For example, Moses changed his leadership style and methodology more than once from being in Pharaoh's court, to becoming a shepherd, to becoming the leader of the emerging nation of Israel. Nehemiah changed his leadership so he could communicate to the empire's King and motivate the people in Jerusalem to rebuild the city Temple.

The time had come for Jesus to send His commissioned ministers into the evangelism field. He trained them and worked with them by His words and His actions. These disciples saw first hand what the Kingdom of God was all about. In Luke's Gospel, the tenth chapter, we learn that Jesus commissioned seventy-two disciples to go out in pairs to bring the Good News to the people. The message of peace, love and justice was brought to a people who lived under constant oppression within an unjust empire. These seventy-two disciples were going out, as Jesus told them, as lambs

among wolves. They could not only find themselves in difficulties with Roman authorities but also with those to whom they were bringing the message.

Why did Jesus send out seventy-two disciples? Biblical numbers tend to be symbolic. The Septuagint version of Genesis in the tenth chapter Noah has seventy-two descendents which biblical scholars interpret as the nations of the world. Symbolically Jesus was sending His followers out into the entire world because the world needed to hear the Gospel message.<sup>1</sup> There were seventy-two disciples for seventy-two nations. Luke was also foreshadowing the church's mission after Jesus' death, as described in Acts, that after Pentecost the faithful would travel out into the world to spread the message.<sup>2</sup>

Were these seventy-two disciples prepared for this evangelism journey? The results of their travels give us the answer. These seventy-two disciples returned with joy and spoke about demons submitting to them because of Jesus' name (Luke 10:17). The message of the Gospel was accepted everywhere they went and Jesus told them to rejoice in their sharing the message of salvation.<sup>3</sup> Clearly the seventy-two knew how to adapt their leadership style in a way that engaged their listeners.

Since the number seventy-two is symbolic of all nations of the world some of these disciples must have visited gentile controlled cities. In Luke 10:8 Jesus told them to eat whatever food was placed before them.<sup>4</sup> Jesus' ministry was chiefly located in Galilee where both Jews and Gentiles lived. There were several gentile cities and towns within a few days travel. In 732 B.C.E. the Assyrians invaded this area and deported

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<sup>1</sup> R. Allen Culpepper, Luke. Vol. IX New Interpreter's Bible Commentary, ed. Leander Keck (Nashville: Abingdon Press, 1995), 219.

<sup>2</sup> Ibid.

<sup>3</sup> Ibid., 79.

<sup>4</sup> Craddock, Fred, Luke. Vol. of Interpretation Commentary Series, edited by James May (Louisville: John Knox Press), 145.

some of the population (referring to 2 Kings 15:29) and moved gentiles into the area.<sup>5</sup>

The disciples who went to gentile cities would surely have understood that they had to present the Gospel in a different manner; gentiles would not be familiar with the Torah nor with Jewish prophets who spoke about the coming of the Messiah. Some gentiles in the Galilee lived by Jewish law being familiar with the Messiah story but most gentiles would not be familiar with Jewish law therefore adaptive leadership was necessary.

The success of the seventy-two raises a question. Since the seventy-two went into different cities and towns which had different cultures and led people to Jesus' message it can be deduced that today's itinerant preacher must be able to adapt his/her leadership styles to match the culture of the church to which he/she is appointed to.

Gentile towns existed in Galilee. This area was considered pagan by conservative Jews of Jesus' day because upper Galilee was under Roman rule and was named Tetrachonia by Rome.<sup>6</sup> In addition, Samaritans who lived in Galilee had Jewish roots but were considered gentiles. The Decapolis was east of the Sea of Galilee and was a gentile area. The seventy-two came across gentile cities while they traveled north, south, east and west. They met different people and different local cultures. Their success must be based on what they learned from their teacher, Jesus, to be open and adaptable to new opportunities to preach the Gospel communicating differently for different groups of people. Jesus had prepared His message for the people He came to know, His listeners.<sup>7</sup>

Adapting leadership styles is in accordance with the biblical model given to us in the Scriptures. This biblical leadership model is found in Acts. "The book of Acts displays

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<sup>5</sup> Richard Venson, D-G, Vol. 2 of New Interpreters Dictionary of the Bible, ed. Katharine Sakenfield (Nashville: Abingdon Press), 515.

<sup>6</sup> Sean Fregne, D-G. Vol. 2 Anchor Bible Dictionary, ed. David Freeman (New York: Doubleday, 1995), 899.

<sup>7</sup> Mike Murdock, Leadership Secrets of Jesus (Tulsa OK: Honor Books, 1996), 61-62.

a variety of leadership forms.”<sup>8</sup> Paul’s journeys are good examples of how to adapt one’s leadership style to lead people to Christ. Paul taught that before preaching the gospel the preacher must learn the context of the people to lead them to an understanding and acceptance of the Gospel of Jesus Christ. Paul left instructions on preaching and teaching for the elders at Ephesus (Acts 20), which differ from the instructions he left for elders of other churches he visited. This demonstrates the adaptive leadership model for leading God’s people.

Paul described the role and character of church leaders and gave us the best descriptions of leadership in the New Testament.<sup>9</sup> The essentials of church leadership are described in the twentieth chapter of Acts. A key word in this passage is the Greek word *episkopos*. The typical translation for this word is “shepherd.” In Paul’s day the image of a shepherd was very rich. Jewish readers of Paul would immediately recall shepherd imagery in the Hebrew Scripture. “Time after time, text after text, the shepherd is called back to serve a frame of reference for evaluating leadership.”<sup>10</sup> In the videotape series “That the World May Know” Ray Van Laaden, the leader and educator, took his group into the Negev desert. While there, a Bedouin shepherd walked by with his flock of sheep and goats. Ray explained that the shepherd had to know the characteristics of his animals, that is, how they reacted to the sound of his voice. The shepherd had to know the location of green pastures and oasis. The shepherd would deal with his flocks differently while in the desert than in rocky mountain terrain.<sup>11</sup> Ray equated the shepherd metaphor to the way pastors need to understand the characteristics and situation of the people to whom they are presenting the Gospel of Jesus Christ.

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<sup>8</sup> Mark Powell, *What are they saying about Acts?* (Mahwah NJ: Paulist Press), 64.

<sup>9</sup> Robert Wall, *Acts – First Corinthians*, Vol. X New Interpreters Bible Commentary, ed. Leander Keck (Nashville: Abingdon Press), 285.

<sup>10</sup> Timothy Laniak, *Shepherds After My Own Heart* (Downers Grove IL: Intervarsity Press, 2006), 37.

<sup>11</sup> Ray Van Laaden, *That the World May Know*, Focus on the Family videotape series (Colorado Springs: Focus on the Family, 1995).

“Biblical references to shepherding presuppose an understanding not only of the environment but also of the animal themselves.”<sup>12</sup> So the leader has to understand the people as well as the area (rural, suburb, or urban) in which they live. In Acts 20:17-38 Paul told the elders at Ephesus to use him as an example for their leadership style, encouraging people through words and actions.<sup>13</sup> Paul identified with the people in the city by living with them, learning the context of the city where he preached the Gospel. Understanding this culture enabled Paul to know what the people of Ephesus needed to hear to come to an understanding of the gospel of Jesus Christ. He was able to preach everything helpful to them and not give them information that would only serve to confuse them. If Paul used Jewish examples in Ephesus, a gentile city, the people would not have understood what he was talking about. Paul must have used metaphors from their culture because he was successful in establishing a church at Ephesus.

Paul was a witness to the Gospel. All that he said and did proclaimed the message of Christ. He demonstrated this to the people of Ephesus as he lived with them. Paul also told the elders he suffered because of his obedience to the message.<sup>14</sup> It is not clear what suffering Paul endured. However being Jewish Paul had to engage in and accept some cultural practices which would be against his beliefs and education as a Jew. In his letter to the Romans he discussed the question of meat sacrificed to idols. For Paul to eat anything that would not be considered kosher as defined by the food laws in Leviticus would be seen as suffering from a Jewish point of view. Clearly Paul engaged in non-kosher acts in order to bring the Gospel to the people. This can be seen as a change in leadership style. Paul abandoned his primary leadership style, which

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<sup>12</sup> Timothy Laniak, *Shepherds After My Own Heart* (Downers Grove IL: Intervarsity Press, 2006), 49.

<sup>13</sup> Ajith Fernando, *Acts*. Vol. of New NIV Application Commentary Series Acts, ed. Terry Muck (Grand Rapids: Zondervan, 1998), 539-540.

<sup>14</sup> Robert Wall, *Acts – First Corinthians*, Vol. X New Interpreters Bible Commentary, ed. Leander Keck (Nashville: Abingdon Press), 533.

included his kosher habits, and adopted a leadership style accepting some gentile ways when it was necessary for him to lead gentiles to Christ.

For Paul it was necessary that the members of his evangelism team, the elders at Ephesus, had everything they needed so they could continue the work he had started with them. He placed the needs of the new church and the new elders before his own. Paul left them with his examples on how to lead insuring the people got what they needed.<sup>15</sup>

Paul had to understand what the gentile world thought when he used the *episkopos* imagery. In the Greek world *episkopos* meant: onlooker, watcher, protector, or patron. *Episkopos* described a leader whose main interest in leading was to insure the protection of the people. In order to protect the people a leader must know what the people need and how to deliver it. As people change, the “protector” has to understand how the needs of the people change. As the early churches grew and began to understand the message of Christ they needed to have the message expanded and clarified. Paul spoke about milk versus meat in the presentation of the Gospel as the converts gained experience in the faith. At the beginning the new church needed the Gospel message in small simple amounts. Later on they would evolve to the point where they would need the Gospel in more complex ways.

In the Greek pagan religious world *episkopos* was used to describe some of their gods. Some of the gentile gods had the responsibility to oversee and protect people who worshiped them. It was common to have patron gods or goddesses in pagan cities. The city believed that their *episkopos* would take care of them. The good shepherd was the

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<sup>15</sup> William Willimon, Acts, Vol. of Interpretation Commentary Series, ed. James May (Atlanta: John Knox Press, 1988), 157-8.



one who supplied men and women with what they needed to live. Examples of these patron gods were Nemesis, Artemis, and Bacchus.<sup>16</sup>

When Paul traveled, bringing the message of Christ to various Greek speaking cities, he often encountered a Jewish population. The Jewish image comes from the Septuagint which uses the word *episkopos* to describe God as found in Job 20:29. Men are described as overseers, or *episkopos* in Nehemiah 11:9, 14, and 22.<sup>17</sup> So whether Paul was addressing gentiles or Jews he likened the purpose of church leadership to the shepherd of the flock. Indeed shepherds of the church must act like Christ who is the cosmic shepherd of the universe as demonstrated in 1 Peter 2:25. In 1 Peter Jesus is described as the shepherd who willingly gave everything of himself, even his life, to save the sheep of His flock. In the same way the shepherds of the church must give themselves to their flocks (the church congregations). In 1 Peter 5:2 the pastor is described as shepherd. Pastors are reminded to be models of Christian living to the members of the flock and a main function for the pastor is to care for others by supplying peoples' need.<sup>18</sup> Ideally leaders of the flock, the shepherds, will be persons called and equipped by God for the task.<sup>19</sup>

The function of the shepherd of the church flock can be found in the pastoral letters written by Paul especially in 1 Timothy and Titus 1:5-9. These passages are the most valued of a New Testament writings on this subject because they define the character of the shepherd.<sup>20</sup> The definition would not change from church to church but the manner in which people were dealt with changed as context of the churches

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<sup>16</sup> Gerhard Kittel, D-H, Vol. of Theological Dictionary of the New Testament, ed. Gerhard Kittel (Grand Rapids: Eerdmans Publishing, 1964), 608-622.

<sup>17</sup> Ibid.

<sup>18</sup> Pheme Perkins, 1,2 Peter, James and Jude, Vol. XI of New Interpreters Bible Commentary Series, ed. Leander Keck (Louisville: John Knox, 1995), 78.

<sup>19</sup> I. Howard Marshall, 1 Peter, Vol. IVP New Testament Commentary, ed. Grant Osbourne (Downers Grove: Intervarsity Press, 1991), 158.

<sup>20</sup> James Dunn, Second Corinthians – Philemon, Vol. XI New Interpreters Bible Commentary, ed. Leander Keck (Nashville, Abingdon Press, 2000), 775.

changed. Each church developed a different style of worship and an understanding of Jesus' teachings because of their location, which gave it a unique history and culture. A simple change in the vernacular language of the church could result in a different culture forming around the understanding of the gospel.

In Paul's first letter to the church at Corinth he wrote

“<sup>20</sup> To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law.” 1 Corinthians 9:20 NIV.

The Expositor's Commentary states it this way:

“For the Jews' sake Paul became like a Jew. When necessary he conformed to the practice of Jewish law (Acts 16:3; 18:18; 21:20-26) to win the Jews. ‘Those under the law’ need not be taken as a separate group such as proselytes to Judaism, but as reference again to Jews--those to whom Paul accommodated himself.”<sup>21</sup>

From this verse it is clear Paul adapted his leadership style to match the context of the people that he was bringing to Christ, thus removing all possible obstacles to their ability to hear his message and allowing him to give the best possible service to the widest range of people.<sup>22</sup>

This concept of episkopos is not limited to Paul and his work. In the Old Testament several of the leaders God selected to do His work had to adapt their leadership style according to the context in which they were placed.

Moses learned about how to deal with Pharaoh when he lived and was educated by the best teachers of Egypt. He was hailed as a son of Pharaoh even though he was

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<sup>21</sup> ----, 1 Cor 9:20, In Expositor's Commentary, Windows Software edition, ed. Frank E. Gaebelein (Grand Rapids: Zondervan), 1998.

<sup>22</sup> Craig Bloomberg, 1 Corinthians. Vol. of NIV Application Commentary 1 Corinthians, ed. Terry Muck (Grand Rapids: Zondervan, 1994), 183.

really the adopted son of the sister of the Pharaoh. "When the child grew older, she took him to Pharaoh's daughter and he became her son." Exodus 2:10, NIV.

Moses had to leave Egypt when Pharaoh discovered that he was a Hebrew. He traveled the Sinai until he came to Jethro, Sheik of Midian's home. In this environment he learned the leadership ways of a shepherd because his previous style of leadership training in Egypt was not adequate for God's task.<sup>23</sup>

When God spoke to Moses through the angel at the burning bush Moses did not feel confident he could lead the people and speak for God. Moses said to the LORD, "O Lord, I have never been eloquent, neither in the past nor since you have spoken to your servant. I am slow of speech and tongue." Exodus 4:10, NIV. This is an instance where Moses knew eloquence was an important leadership skill he did not possess. However, "God does not call perfect individuals to leadership positions among God's people."<sup>24</sup> When necessary God places training opportunities in front of those He calls who are in need of training. God sent Moses his brother Aaron (Exodus 4:14) to speak for him. Moses learned at Mount Sinai a good leader surrounds him/herself with people who "fill in the gaps" for his/her missing skills. So Moses adapted his leadership style by using the assistance of Aaron to meet with Pharaoh and present God's demands.

Moses had to adapt his leadership style after Pharaoh released the Hebrews from bondage. He had to lead the massive number of people from Egypt to the Promised Land. Along the way battles had to be fought. Exodus 17:9 tells us that Moses selected Joshua to command a small army of men to fight the Amalekites. Moses was taking on the leadership role of Commander in Chief of the Hebrew army. He selected Joshua to be one of his generals.

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<sup>23</sup> Terence Frethern, Exodus, Vol. of Interpretation Commentary Series, ed. James May (Louisville: John Knox Press, 1991), 44.

<sup>24</sup> Ibid., 71.

Later in the Moses story, Exodus 18, Moses reconnected with Jethro his father-in-law. Moses had to change his leadership style from being an authoritarian to a delegator.

“When his father-in-law saw all that Moses was doing for the people, he said, ‘What is this you are doing for the people? Why do you alone sit as judge, while all these people stand around you from morning till evening?’ Moses answered him, ‘Because the people come to me to seek God's will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God's decrees and laws.’ Moses' father-in-law replied, ‘What you are doing is not good. <sup>18</sup> You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone.’

Exodus 18:14-18 NIV.

Moses learned that a part of his leadership was to teach the people the Lord's way.

“Teach them the decrees and laws, and show them the way to live and the duties they are to perform.” Exodus 18:20, NIV. The story indicated that Moses was a leader who was able to adapt his leadership style to the context of the situation whether he was leading Egyptians, sheep or Hebrews.

Nehemiah had the same leadership task as Moses. The book of Nehemiah commences with Nehemiah praying for his people, disturbed that God's city Jerusalem lay in waste. The destruction was caused by the Babylonians after Judah strayed away from God's law. Nehemiah repeated the instructions God gave to Moses.

"Remember the instruction you gave your servant Moses, saying, 'If you are unfaithful, I will scatter you among the nations, but if you return to me and obey my commands, then even if your exiled people are at the farthest horizon, I will gather them from there and bring them to the place I have chosen as a dwelling for my Name.'" Nehemiah 1:8-9 NIV.

The people had come back together after seventy years of exile and needed a leader to bring them home.<sup>25</sup>

Through this prayer God selected Nehemiah to be His leader of His people. Nehemiah went to King Artaxerxes to discuss about what God wanted done. Nehemiah needed the leadership skills and adaptability to deal with the Persian empire's King. Artaxerxes appointed Nehemiah as the governor of Judah. This was a new context for Nehemiah and certainly required a different leadership style.

Upon Nehemiah's return to Judah he had to adapt his leadership style to the ordinary people who lived in the land and those who returned from Babylon. Nehemiah had to motivate the men give up working on their land which they needed to feed their families, in order to work on rebuilding the city walls and God's Temple in Jerusalem. This was a monumental task that would require some precise leadership skills. As we are told by Ezra the scribe, Nehemiah was able to motivate the people into doing the work.

These are but a few examples from the Scriptures of how leaders set apart by God adapted their leadership style by employing different leadership skills in different contexts. The leadership style necessary for dealing with a Pharaoh or King would be different than having to deal with the common people. As history unfolded, the people required different motivations and different leadership in order to move forward. Moses had to create a form of government which delegated power and authority. Nehemiah had to use a different leadership style with the King than he did with the common people.

The Scriptures contain many examples of how God's leaders adapted their leadership style to their context. Therefore, the pastor who can adapt his/her leadership to the context of the church is demonstrating a biblical model.

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<sup>25</sup> Ralph Kline, Kings – Judith, Vol. III of New Interpreters Bible Commentary, ed. Leander Keck (Nashville: Abingdon Press, 1990), 752-3.

## **METHODIST POLICY CONCERNING THE APPOINTMENT OF PASTORS TO LOCAL CHURCHES**

The Methodist movement was started by John Wesley when he was at Oxford University in 1729 forming the Holiness Club.

“John Wesley was not only a great preacher, he was also a great organizer. Wesley had no desire or intention to separate from the established Church in England. He did not found a new church or denomination until the end of his long life. The break came as a result of the masses that were turning to Christ who needed men to preach to them. There simply were not enough ordained men to do the job. Thus, he ordained lay preachers, who, because they were not intellectually equipped for prolonged pastorates, labored only six or eight weeks in one place. Thus began his system of itinerant (traveling) preachers. It was over the issue of lay preachers that Wesley broke from the Church of England. The Methodist Episcopal Church was established in America in 1784.”<sup>26</sup>

A reason for the creation of the itinerant system was due to a lack of ordained preachers. Not only did this shortage occur in England but also in the Colonies. When the Methodist Episcopal Church was established Bishop Coke and Asbury inherited the itinerant system established earlier by Wesley in America. The itinerant system is a major part of the heritage and tradition of the United Methodist Church. The 2004 Book of Disciples states:

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<sup>26</sup> Third Millennium Ministries, Jack Arnold Ph.D., “CHURCH HISTORY Reactions to Historic Protestantism During the Modern Era in Europe, part 2: The Age of Rationalism (1700-1800),” [http://www.thirdmill.org/newfiles/jac\\_arnold/CH.Arnold.CH.33.pdf](http://www.thirdmill.org/newfiles/jac_arnold/CH.Arnold.CH.33.pdf) (accessed January 19, 2008).

“Clergy shall be appointed by the bishop, who is empowered to make and fix all appointments in the Episcopal area of which the annual conference is a part. Appointments are to be made with consideration of the gifts and evidence of God's grace of those appointed, to the needs, characteristics, and opportunities of congregations and institutions, and with faithfulness to the commitment to an open itinerancy. Open itinerancy means appointments are made without regard to race, ethnic origin, gender, color, disability, marital status, or age, except for the provisions of mandatory retirement. The concept of itinerancy is important, and sensitive attention should be given in appointing clergy with physical challenges to responsibilities and duties that meet their gifts and graces. Through appointment-making, the connectional nature of the United Methodist system is made visible.”<sup>27</sup>

As the United States grew the Methodist Episcopal Church discovered the itinerant system had some problems. In 1884 the annual Methodist Conference faced the problem of an inadequate itinerant system of ministry which could not deal with problems of growing cities. Ministers were moved to new appointments frequently, hardly enough time to understand the challenges of a rapidly changing church in a rapidly changing city.<sup>28</sup> Pastors were not allowed to stay at churches long enough to gain an understanding of the needs of the congregation. The concern of matching pastoral leadership gifts to church leadership needs may have been deemed unnecessary

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<sup>27</sup> 2004 Book of Discipline of the United Methodist Church, ¶430.

<sup>28</sup> The Centre for an Ethical Society, Rev. Keith V. Garner, “Social justice: An obligation or an optional extra for Christians? Address to a CES Sydney Chapter Forum on Thursday 10 May 2007 by the Rev Keith V. Garner, Superintendent,” <http://www.ces.org.au/uploaded/articles/00017.pdf> (accessed January 18, 2008).

because pastorates were so brief. Before the problem of leadership style versus congregational dynamics arose the pastor would have been moved by the appointing Bishop.

In today's UMC many congregations view their pastor as a commodity who will not be with them for long. The pressures of today's ideas of consumerism seem to have slipped into church life.

“Ministry itself is being transformed into a commodity, exchanged in the religious market. Our Methodist itinerant system, born in mission, has been hijacked, commandeered by the pervasive values of consumerism. Congregations see themselves as consumers of ministry and the pastor as the dispenser of the religious wares. Morale and motivation among pastors are largely dependent upon market forces of salary and institutional advancement, rather than sharing in God's mission in the world. Competition replaces connection rooted in covenant. Successful ministry is measured by the same standards as success in the corporate world of the market--salary, benefits, upward mobility, ranking with co-workers. The appointive itinerant system is almost paralyzed by the multiple market-driven demands placed upon it by pastors and congregations. Consultation resembles contract negotiations more than strategy for missional deployment. The result is that ministers become hirelings who use the sheep, especially those in small congregations, as stepping stones in career advancement. Laity choose churches on basis of need fulfillment rather than a context for being in ministry. They look to clergy and the church to meet their self-identified wants that



masquerade as needs. Failure to fulfill the needs will result in a request for a new pastor or a shopping trip to a nearby religious outlet.”<sup>29</sup>

The Central PA Conference has been making an attempt to break the trends of consumerism and the parishioners’ idea that their pastor is a “short-timer.” The General Conference has begun to understand this problem and has issued the statement: “The primary goal of the appointment system is to match the gifts and graces of a particular pastor to the ministry needs of a particular congregation at a particular time.”<sup>30</sup>

Since it is clear the UMC is going to continue to maintain the tradition of the itinerant system the best thing to do is to seek the best matches between pastors and churches. The 2004 Discipline does not spell out how to make this happen. A Bishop must consider the many gifts and skills of a pastor before making appointments. One of those gifts should be the pastor’s leadership adaptability.

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<sup>29</sup> Research on Church Leadership, Kenneth L. Carder, “Market and Mission: Competing Visions for Transforming Ministry Hickman Lecture, Duke Divinity School October 16, 2001,” <http://www.pulpitandpew.duke.edu/kencarderlecture.pdf> (accessed January 18, 2008).

<sup>30</sup> The United Methodist Church, Pastoral Appointment Overview, [http://www.umc.org/site/c.lwL4KnN1LtH/b.2242545/k.37A3/Pastoral\\_Appointments\\_Overview.htm](http://www.umc.org/site/c.lwL4KnN1LtH/b.2242545/k.37A3/Pastoral_Appointments_Overview.htm) (accessed January 18, 2008).

## CHAPTER 5

### METHODOLOGY

The first part of the analysis was to figure out the sizes of the churches in the York District using the Rothauge model with the family household adjustment. Rothauge made the following statement in his book: "In some small communities it is better to think about family units being the newcomer rather than simply individuals."<sup>1</sup> In the social environments of many small towns behavior patterns of individuals are family based behaviors rather than individual patterns. If joining the church becomes a family issue then the way people react inside the church will be a family issue. Rothauge's work indicates the sizing of churches in small town America should be done by using the number of families attending worship. The family household adjustment to the Rothauge model is that the measurement of a church's size is based on the number of families attending worship.

The other component of this study was to determine the leadership skills of pastors of the Central PA Conference, using the Leadership Grid, developed by Blake and Mouton. The Leadership Grid assessment was obtained from Teleometrics International. The District Administrative Assistant coded the assessment and maintained a translation table so that anonymity was maintained. The assessments were distributed to the pastors of the York District. The pastors were sent a cover letter authored by the District Superintendent and this author about the importance of the study asking them to complete the leadership grid in light of leadership behaviors currently in use at their appointed churches. The pastors were asked to return the completed Leadership Grid assessment to the District Administrative Assistant and the assessments were forwarded to the author along

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<sup>1</sup> Arlin Rothauge, *Sizing up a Congregation* (New York: Episcopal Center, 1983), 10.

with the church model size for the church the pastor was serving. After the assessment was evaluated it was returned to the pastor with an explanation of his/her style.

While the pastors were completing their assessments the leadership styles of the Blake/Mouton Leadership Grid were integrated into the Rothauge Church Model. The leadership skills each church needed were determined by examining the core characteristics of the church model sizes. The optimal leadership grid style was determined by matching church leadership needs based on size to the leadership skills from the leadership styles of the Leadership Grid.<sup>2</sup>

Data collected from the leadership assessments was examined to determine how many pastors of the District were exhibiting the optimal leadership style corresponding to the context of the church they were serving.

### **FAMILY-SIZED CHURCH**

The integration of the Blake/Mouton Leadership grid and Rothauge Church model (with the family household adjustment) commenced with an examination of the smallest church, the family-sized church.

A characteristic of the family-sized church is its patriarch/matriarch leadership structure. Tradition, sameness, status quo are the words describing this type of church. Another characteristic of the family-sized church is its extreme desire to avoid conflicts. Problems will be buried in the hope they will go away.

Family-sized churches are afraid to spend money. Also, there is a prevailing attitude that the church shouldn't have more money than any family unit of the church. The family-sized church will refuse, as much as is possible, going into debt,

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<sup>2</sup> Each leadership style in the Leadership Grid has a 3<sup>rd</sup> axis associated with it which indicates the positive and negative behaviors of a leadership in that grid style.

even if the debt means that the church could expand or enhance its ministry for Christ.<sup>3</sup>

Parishioners are comfortable with a simple Sunday worship and simple message. The people come to the Sunday worship to hear a story inside of a sermon which makes them feel that God loves them. Sunday church is a chance for the family to have a mini-reunion and one does not pour salt on the joy of a family reunion.<sup>4</sup>

An off-key choir is characteristic of the family-sized church. As long as the choir sings during the choir season year after year, it really doesn't matter if they sing well or not. They will wear their robes and sit in their loft for the worship time.<sup>5</sup>

The family-sized church is habitual.<sup>6</sup> One of its strongest characteristics is that it strives to restore the past glory.<sup>7</sup> Another characteristic of the family-sized church is a small paid staff.<sup>8</sup>

## **LEADERSHIP**

What kind of leadership does the family-sized church expect from its pastor? Perhaps the best way to state it is this: the family-sized church wants a chaplain<sup>9</sup>, and pastoral care is the pastor's primary activity.<sup>10</sup>

The pastor must like tradition, not only tradition in the worship time but also in programs and events which are a part of the cyclic year and which are done in the

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<sup>3</sup> Anthony Pappas, *Entering the World of the Small Church* (Herndon, VA: Alban Institute, 2000), 46.

<sup>4</sup> *Ibid.*, 12.

<sup>5</sup> *Ibid.*

<sup>6</sup> *Ibid.*, 33.

<sup>7</sup> *Ibid.*, 32.

<sup>8</sup> Ron Crandall, *Turn Around Strategies for the Small Church* (Nashville: Abingdon Press, 1995), 16.

<sup>9</sup> Arlin Rothauge, *Sizing up a Congregation* (New York: Episcopal Center, 1983), 7.

<sup>10</sup> Alice Mann, *The In-Between Church* (Herndon, VA: Alban Institute, 2002), 78.

same way as they have been done in the past. In short, the pastor must be willing to do the same thing year after year.<sup>11</sup>

The pastor will also learn that he/she is not leading the congregation.<sup>12</sup> Instead, he/she is a consultant to the church leadership in all matters.<sup>13</sup> The pastor will have to accept that the church will not have any goals.<sup>14</sup> The members of the church know they will outlast the pastor.<sup>15</sup>

Optimal Generalized Characteristics in Pastor	(1,9) Orientation	(1,1) Orientation	(5,5) Orientation
Relationships with others is imperative	Desire to please	Desire to stay uninvolved	Desire to belong (positive)
Loving People	Love conquers all	What I dont know cannot hurt anyone	Knows whats in
Patience	Warm togetherness	Cannot do	Me too!
Taking care of people's needs before one's own	Harmony	Volunteers little	Watches others
Likes tradition	Complimentary	Advocates (releases) responsibility	Status conscious
Not a goal oriented individual	Sympathetic	Delays action	Good member
Doesn't mind being a follower	Excessive praise	Minimal followup	Team player
consultant	Over-solicitous	Noncommittal	Reasonable
Likes habit	Over-trusting	Noncontributor	Majority viewpoint
Not creative	Yielding	Message passer	Middle ground
	Overly helpful	Mental walkout	Tried and true
	See no evil	Ostrich dynamic	Acceptable progress (neutral)
	People important	Hands-off	Conservative
	Can't say no	Neutral	Protocol oriented
	Highlights good	Robot	Accommodates
	Withholds negative	Invisible	Compromises
	Dislikes conflict	Goes through the motions	Straddles the issue
	Tells jokes	Discharges obligations	Uncertain
	Caves in	Little impact	Waffles
	Easily hurt	Enough to get by	Doesn't rock the boat
	Sensitive	Keeps out of trouble	Don't make waves
	Remorseful	Innocent bystander	Cautious
	Dejected	Pleads ignorance	Avoids risks
	Self-pity	Stays clear	Don't be a loner (negative)

Table 5.1. Optimal Leadership Characteristics and the Optimal Leadership Type from the Leadership Grid for the Family-Sized Church

The optimal leadership characteristics for the family-sized church have been identified. Integration to the Leadership Grid is accomplished by using the motivation, or z-axis, of the Leadership Grid and examining those leadership characteristics of

<sup>11</sup> Ibid., 62, 63.

<sup>12</sup> Ibid., 69.

<sup>13</sup> Douglas Walrath, "Sizing Up a Congregation" in *Size Transitions in Congregation*, ed. Beth Ann Gaede (Herndon, VA: Alban Institute, 2001), 69.

<sup>14</sup> Ibid., 34.

<sup>15</sup> Alice Mann, *The In-Between Church* (Herndon, VA: Alban Institute, 2002), 79.

the styles desired by the family-sized church. Each leadership style was examined in light of how well the style would match the leadership needs of the family-sized church.

The pastor who is a (1,9) oriented leader has strengths coming from his/her desire to develop and maintain relationships at practically all costs. Nothing is more important to the (1,9) pastor than harmony between the people. The (1,9) pastor will work diligently to insure that this happens. Inside of the family-sized church the (1,9) pastor will want to insure that no conflicts arise.

The (1,9) pastor will find the family-sized church an excellent fit. The family-sized church wants a pastor who is relationship oriented, who doesn't mind following them and who will love them no matter what. The (1,9) pastor will come in and do exactly that. He/she will love the people exactly where they are. The (1,9) pastor will feel loved by the congregation and the congregation will feel loved by their pastor. The (1,9) leadership style is the optimal leadership style for the family-sized church.

Examining the other leadership styles, the (1,1) pastor will be accepted by a family-sized church wanting to keep the established status quo no matter what the circumstances. Even if there is a small group in the church pushing for change the (1,1) pastor will hide from it. To change anything means the pastor might have to get his/her hands dirty in the effort. The (1,1) will not attempt to block any changes; however, he/she will make no attempt to push change. The neutral hands-off approach to ministry will keep the (1,1) pastor on the sidelines. Unfortunately, the (1,1) pastor is not a relational person so the family-sized church expecting the pastor to be more of a chaplain, will be disappointed.

The (5,5) pastor is conservative in his/her approach to ministry and could fit in a family-sized church. The majority viewpoint is critical to the behavior of the (5,5) pastor. The desire to belong is strong in this leadership style and this desire will turn

the pastor into a “want to please the majority” personality. However, the (5,5) pastor will be careful to steer clear of conflict. This pastor will be well accepted because he/she will not be viewed as any kind of threat to their status quo. Also, the (5,5) pastor will do whatever it takes to live by the rules, not only the rules of the denomination and church establishment but also the unwritten laws of the local church. Compromise is always available in the back of his/her mind and will be employed whenever necessary.

Optimal Generalized Characteristics in Pastor	(9,1) Orientation	(9,9) Orientation	
Relationship's with other is imperative	Desire for Control	Desire for fullment through contribution	(positive)
Loving People	Overbearing	Visionary leadership	
Patience	Ultimatums	Management by principle	
Taking care of peoples' needs before ones own	Intimidating	Standards of excellence	
Likes tradition	Black/ White	Inspires creativity	
Not a goal oriented individual	Sarcastic	Problem-solver	
Doesn't mind being a follower	No rationale	Clear expectations	
consultant	Fait accompli	Issues in the open	
Likes habit	Cuts people off	Challenges the goals	
Not creative	Stubborn	Synergy	
	Hard-driving	Candid	
	Results Driven	Promotes interdependence	(neutral)
	Produce or Perish	Shared values	
	People are tools	Self/ team responsibility	
	Impatient	Confrontation	
	Argumentative	Thinks ahead	
	Rejects Feedback	Perspective	
	Interrogator	Thorough	
	Intolerant	Two-way	
	Fault-finding	Tests own thinking	
	Suspicious	Cause and effect	
	Win/ lose	Whats right?	
	Distrustful	Open to reason	
	Punitive	Avoids self -interests	(negative)

Table 5.2. Poor Leadership Types from the Leadership Grid for the Family-Sized Church

The (9,9) pastor will have to be cautious not to allow his/her goal setting style conflict with the family-sized church. The best thing for a (9,9) pastor is to emulate the (1,9) pastor as clearly as possible and to remain silent on many issues. The (9,9)

pastors will become frustrated with the inability to move the congregation into any kind of ministry.

The one style that would most easily learn to become accommodating in the family-sized church is the (9-9) pastor. The (9-9) pastor would have to decide whether or not the family-sized church being served is worth developing into a career since career advancement is important to this pastor.

Optimal Generalized Characteristics in Pastor	(9+9) Orientation	(9-9) Orientation		
Relationship's with other is imperative	Desire for Veneration	Desire to be on top	(positive)	
Loving People	Missionary zeal	Self-serving		
Patience	Blind loyalty	Manipulative		
Taking care of peoples' needs before ones own	Graciously demands	Boss's helper		
Likes tradition	Patronizing	Outfoxes		
Not a goal oriented individual	Leads the flock	Maneuvers for position		
Doesn't mind being a follower	Gives advice	Creates obligations		
consultant	Carries the world....	Schemer		
Likes habit	Preachy	One-upmanship		
Not creative	Stem	Pulls strings		
	Condescending	Street smart		
	Influential	Isolates enemies	(neutral)	
	Virtuous	Plays the angles		
	Authoritative	Showperson		
	Moralistic	Disarms opponents		
	Stunts growth	Sows seeds of doubt		
	Resents challenge	Two-faced		
	Issues warnings	Rationalize		
	For your own good..	Cagey		
	Disapproving	Doubletalk		
	Guilt-inducing	Half-truths		
	Withholds rewards	Dishonest		
	Judgemental	Conniving		
	Disowns bad kids	Sabotage others		

Table 5.3. Adaptable Leadership Types from the Leadership Grid for the Family-Sized Church

The (9+9) pastor will be able to deal with the relationship side of a family-sized church. However, the goal setting side of the paternalist pastor will have to be



subdued. His/her need to influence the decision making process may prove difficult to squelch. The patriarch and/or matriarch may see the (9+9) pastor as one who is trying to circumvent their leadership. If this occurs “sparks” will be flying between them. The (9+9) pastor will be looking for loyalty from the membership. That will occur if the (9+9) pastor can convince several members of the congregation that he/she is a better leader than the patriarch or matriarch but this is highly unlikely.

The (9,1) pastor will have an extremely difficult time in the family-sized church because the main thrust of his/her leadership style is toward achieving goals. The desire to get results will be frowned upon strongly by the family-sized church. Getting goals accomplished creates change, something the family-sized church works diligently to avoid. The (9,1) pastor is not concerned with relationships so he/she will find it difficult to take the time and energy to create relationships. The win/lose orientation of the (9,1) pastor will place him/her continually in the loss column because the family-sized church will fight against the pastor. The family-sized church will see the (9,1) pastor as someone who comes into the church in order to steal it away from them.

## **GROWTH**

The optimal pastor leadership style for growth in the family-sized church is the (9,9) pastor. Unfortunately little help can be expected from the family-sized congregation toward growth because growth means the introduction of people from outside the family and this is usually not acceptable. At the same time the pastor will have to “keep the peace” with the congregation which means he/she must develop and maintain the relationships. A strain will occur in the relationship between the pastor and the congregation because of the needed change which the (9,9) is best equipped to handle.

A (5,5) pastor would be able to create change in the church if it can be shown that change is part of the overall protocol of the denomination or of the church leadership. The (5,5) pastor will not be as effective as the (9,9) pastor and will probably take longer to accomplish the same tasks but he/she will strive to keep the congregation happy.

A (1,9) pastor will probably not be able to implement change because of the strain it would put on the relationship network. This pastor will be so involved in the personal relationships of the congregation that he/she will not invoke anything that could possibly disturb harmony. This kind of pastor would rather back off the growth process before jeopardizing any relationships.

The (9+9) pastor would be able to achieve growth in the family-sized church but at the cost of friction with the congregation. The (9+9) won't be able to accomplish this task like the (9,9) or (5,5) pastor. The (9+9) pastor's inherent separation of goals and relationships will cause a strain upon the congregation.

The (9-9) pastor could create change because he/she will use the leadership style that best accommodates the situation. However, the family-sized church will see the change and the matriarch/patriarch will move to stop the pastor. The opportunist will change his/her position at the first sign of disapproval.

The (1,1) pastor would never start any kind of church building effort. The low goal and low relationship orientation of the (1,1) pastor will discourage any kind of new programming.

## **DECLINE**

Unfortunately the family-sized church is so opposed to change that the congregation may prefer to sit back and let the church fail. If a (1,9), (9-9) or (1,1) pastor is appointed to a declining family-sized church, decline generally will continue.

These leadership styles are not goal oriented and will be more concerned about the relationships network of the church.

If the decline is to stop then a (9,9), (9+9), (9,1), or (5,5) pastoral leader is needed. The patriarch and matriarch of the family-sized church will have to be the ones to convince the rest of the congregation that something must be done to stop the erosion of the church. If they can be convinced that change is necessary then the remaining church leadership will probably fall into place behind them. If this does not happen, implementation of new programming will not occur and a goal oriented pastor, (9,1), (9,9), (9+9), (5,5) will become frustrated by the apparent lack of concern.

### **PASTOR-CENTERED CHURCH**

The pastor-centered church will have at least one full-time pastor. In smaller pastor-centered churches the church might still be sharing a pastor with another small pastor-centered or family-sized church.<sup>16</sup>

People come into the pastor-centered church through the direct efforts of the pastor. As the pastor-centered church grows past the 75 family mark pressure will build to have more than one full-time pastor. The size and finances of the church determine whether or not a second full-time or part-time pastor will be added. When the pastor-centered church surpasses the 125 family mark, a need develops for a paid youth director, choir director, full-time administrative assistant and other staff. The small pastor-centered church will also have at least a part-time administrative assistant. The larger the church becomes the greater the need for a full-time administrative assistant.<sup>17</sup>

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<sup>16</sup> Lyle Schaller, *The Medium Sized Church* (Nashville: Abingdon Press, 1987), 102.

<sup>17</sup> Ibid.

The pastor-centered church which is below the 150 adult barrier will be small enough for everyone to know everyone else by name.<sup>18</sup> When the church grows past the 150 adult barrier, the single pastor church will be pressured to add a second pastor because one will not be able to handle all of the pastoral needs of the committees and congregation.<sup>19</sup> Unfortunately, the need for a second pastor will come long before the finances become available.<sup>20</sup>

In pastor-centered churches the Church Council is usually large, averaging between 15 and 60 individuals.<sup>21</sup> The larger the church becomes the more people will be looking to join the Church Council. In addition to the size of the Church Council the number of standing committees will start growing. As the pastor-centered church grows from small to large the Church Council will try to maintain control of all standing committees. Over time the number will be too large for the Church Council, and this duty will fall to the pastor and staff. The pastor becomes the focal point for the work of the committees because it is the pastor who is the center of all communications.<sup>22</sup>

The church's committees will be heavily influenced by the pastor.<sup>23</sup> At times the church will go ahead with a project or purchase based on the pastor's desire. As long as the pastor's wishes are not too far removed from the mainline desires of the congregation, the church committees and officers allow these things to happen.

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<sup>18</sup> Ibid., 103.

<sup>19</sup> Ibid.

<sup>20</sup> Ibid.

<sup>21</sup> Ibid., 109.

<sup>22</sup> Ibid.

<sup>23</sup> Ibid., 104.

## LEADERSHIP

The pastor-centered church's paid staff will have the most authority in the church.<sup>24</sup> The laity's power is based on their positions in the committees and groups of the church.<sup>25</sup> Roving leaders will develop in the church.<sup>26</sup> Roving leaders are members of the congregation who will be watched by others for direction whenever decisions are about to be made. They may be people who hold formal positions of leadership.

The pastor of a pastor-centered church should be an extrovert (or an introvert who knows how to appear to be an extrovert) since the pastor is expected at all church fellowship functions.<sup>27</sup> Since a large number of new members of the church will be coming through pastoral initiatives, the pastor must have this gift. He/she must show true concern for all visitors thereby inviting them back to the church.

The pastor of the pastor-centered church generally initiates all projects, and his/her support would be necessary for any projects the laity want to explore.<sup>28</sup> The planning process for the pastor-centered church is generally done in a formal manner. The pastor will initiate and control the process with help from the church's different committees and boards.<sup>29</sup>

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<sup>24</sup> Ibid., 65.

<sup>25</sup> Ibid.

<sup>26</sup> Max De Pree, *Leadership Is An Art* (New York: Dell Trade, 1989), chapter on "Roving Leaders."

<sup>27</sup> Roy Oswald, *How to Minister Effectively in Family* (Herndon, VA: Alban Institute, 1999), 37.

<sup>28</sup> Edward Koster, "Leader Relationships," in *Size Transitions in Congregations*, ed. Beth Gaede (Herndon, VA: Alban Institute, 2001), 68.

<sup>29</sup> Douglas Walrath, "Sizing Up a Congregation," in *Size Transitions in Congregations*, ed. Beth Gaede (Herndon VA: Alban Institute, 2001), 59-63.

Optimal Generalized Characteristics	(9,9) Orientation	(9,1) Orientation	(1,9) Orientation	(9+9) Orientation	
Initiator	Desire for fulfillment through contribution	Desire for Control	Desire to please	Desire for Veneration	
Relationship oriented	Visionary leadership	Overbearing	Love conquers all	Missionary zeal	
Delegation	Management by principle	Ultimatums	Warm togetherness	Blind loyalty	
Extrovert	Standards of excellence	Intimidating	Harmony	Graciously demands	
Administrator	Inspires creativity	Black/White	Complimentary	Patronizing	
Planner	Problem-solver	Sarcastic	Sympathetic	Leads the flock	
Knows everyone in the congregation	Clear expectations	No rationale	Excessive praise	Gives advice	
Offers direct pastoral Care	Issues in the open	Fait accompli	Over-solicitous	Carries the world....	
Good Communicator	Challenges the goals	Outs people off	Over-trusting	Preachy	
Gives recognition	Synergy	Stubborn	Yielding	Stem	
	Candid	Hard-driving	Overly helpful	Condescending	
	Promotes interdependence	Results Driven	See no evil	Influential	
	Shared values	Produce or Perish	People important	Virtuous	
	Self/team responsibility	People are tools	Can't say no	Authoritative	
	Confrontation	Impatient	Highlights good	Moralistic	
	Thinks ahead	Argumentative	Withholds negative	Stunts growth	
	Perspective	Rejects Feedback	Dislikes conflict	Resents challenge	
	Thorough	Interrogator	Tells jokes	Issues warnings	
	Two-way	Intolerant	Caves in	For your own good..	
	Tests own thinking	Fault-finding	Easily hurt	Disapproving	
	Cause and effect	Suspicious	Sensitive	Guilt-inducing	
	Whats right?	Win/lose	Remorseful	Withholds rewards	
	Open to reason	Distrustful	Dejected	Judgemental	
	Avoids self-interests	Punitive	Self-pity	Disowns bad kids	
	Fear of selfishness	Fear of Failure	Fear of rejection	Fear of repudiation	

Table 5.4. Leadership Types from the Leadership Grid versus the Pastor-Centered church

The problem with identifying the optimal leadership style for the pastor-centered church is that there are three distinct phases of this sized church. The church is in constant transition from being a large family-sized church to becoming a small program-centered church. So each phase will be examined separately. The first phase is fifty to seventy-five families. This pastor-centered sized church (small) has the elements of the family-sized church while it begins its evolution toward

becoming a pastor-centered church. The small pastor-centered church requires a pastor who has a high level of relationship building skills. Small pastor-centered churches can be created when two family-sized churches merge. Relationship building will be even more imperative if a recent merger occurred. In this case the pastor will have to merge two churches into one.

A (1,9) pastor would be optimal for the small pastor-centered church which isn't concerned about rapid growth. The parishioners will still want chaplain-like attention so the relationship network must be kept strong. Even if the church has been a small pastor-centered church size for sometime the people will still want a hands-on pastor.

A (5,5) pastor or (9+9) pastor would be well equipped to handle the needs of a small pastor-centered church. The (5,5) pastor would "play by the rule book" and would acquiesce to the desires of the lay leadership. However, if the old leadership hierarchy is still in place then the (5,5) pastor could become a stumbling block to change because he/she would not encourage transformation. Thus church growth would come to a stop. The (9+9) pastor would be able to handle the relationship needs of the congregation. When the initiative to move forward is a part of the small pastor-centered church the (9+9) pastor would be able to implement goals. The problem here is the (9+9) pastor may attempt to implement goals without concern for the established leadership structure. This could cause a strain between the Church Council and pastor. The mentoring strengths of the (9+9) pastor could become a "let me teach you how it should be done" approach which could be abrasive to the established leadership.

The (1,1) pastor would be happy to accomplish nothing inside the small pastor-centered church. If the church desires to remain at its current level then this

pastor would do that for them. Unfortunately, since the need for relationship building is strong the congregation would become frustrated with this pastor.

The (9,9) pastor would find that his/her movement between the different leadership styles is challenged in the small pastor-centered church. As new families come into the church they would want to assume some of the leadership reigns of the church. This would create tension and frustration between the established leadership and the new arrivals. The (9,9) would attempt to accommodate both sides and may appear to be on both sides of issues. Somewhere along the way the old and new families would talk and discover that the (9,9) pastor is supporting both sides. This would cause the fear of exposure to come through and the reaction to this could be disastrous. The (9,9) could sabotage both sides leaving a divided church.

The (9,9) pastor would have no difficulties with the relationship needs of the small pastor-centered church. However this pastor may be frustrated because the church would probably still behave like a family-sized church that rejects change. The (9,9) pastor understands the church would need to grow and transform from being a family-sized church if it wants to survive. This pastor would lay out the problem to the church leadership so that they accept or reject the efforts of the (9,9) pastor. If this rejection occurs the (9,9) pastor would move into his/her negative motivations and would have difficulty leading the church. The desire of the church to avoid vision and goals would frustrate the (9,9) pastor.<sup>30</sup>

The (9,1) pastor in the small pastor-centered church would have to be very aware of the problems that occur in a family-sized church. Relationships are important in this size church and relationship building is not a gift of the (9,1) pastor.

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<sup>30</sup> This also includes the small pastor-centered churches that have a vision except they choose not to use it but insist that they have it.



Goals may be set in this sized church but obtaining them would not be the prime consideration of the church leadership. Patience is needed for goals to become a part of the church and for the church to move forward. If the (9,1) pastor can be patient and create the necessary relationships in the congregation, success may follow.

When the pastor-centered church moves into the middle phase, 76 to 125 families, it will have made the transition into being a fully pastor-centered church. The pastor will be the center of all decisions and directions. At this point the (1,9) pastor will be optimal because the need for relationships will become even more important. Different groups within the church will depend on the pastor to focus their efforts together into serving God with one accord. The (1,9) pastor will have a problem if the church desires some formal planning and goal setting since this is not a (1,9) strength. Conflicts between the different groups or cells will happen and the (1,9) pastor will attempt to restore harmony. Often the restoration of harmony is accomplished by ignoring the problem and hoping it goes away.

The (5,5) and (9+9) pastor will be able to keep the middle sized pastor-center church on an even keel. For the (5,5) pastor, if the church leadership wants to move forward on planning and goals then this pastor can do that rather well. Unfortunately, the (5,5) pastor will be cautious and probably not favor trying anything new. He/she will not pursue goals if resistance is met within the lay leadership. The (5,5) pastor can be described as one who tends to straddle issues. Instead, compromise is important to the (5,5) pastor. The (9+9) pastor will maintain the relationships that have developed in the church, and as the center of leadership of in the middle sized church he/she can exercise his/her goal orientation to move the church forward.

The (1,1) pastor will have the same difficulties in the medium sized pastor-centered church as he/she had with the other sized churches. As the level of activity

in the church rises it will be difficult for the (1,1) pastor to be uninvolved. Lay leaders will become frustrated quickly with the apparent lack of decision and direction.

The (9,1) pastor will find that the church is ready to move forward on its goals but it still requires hands on relationship building from the pastor. The congregation as a whole will be frustrated by this type of leadership. They will like goal implementation, but they still need pastoral care, or they may feel spiritually abandoned.

The (9-9) pastor will operate in the same manner in the medium sized pastor-centered church as he/she did in the small pastor-centered sized church. His/Her constantly changing leadership approach to different people will be confusing.

The (9,9) pastor will find that the medium sized pastor-centered church is a fairly good fit. Some reluctance might exist to trying new things which will tax the patience of the (9,9) pastor. If the medium sized pastor-centered church is ready to implement a strategic plan for growth then the (9,9) becomes the optimal leadership for this sized church. Integration of goals and relationship orientation will be optimal for a medium sized pastor-centered church desiring to move forward.

The large pastor-centered church presents new challenges. With the church growing past the 125 family mark (and sometimes earlier) additional pastoral help becomes necessary. If the finances of the church are good then two full-time pastors may be hired. If the church is still in the middle phase of growth and if the lead pastor is a (1,9) pastor then the optimal leadership style to hire would be a (9,1). This line of thinking is based on the church's desire to grow. The (1,9) pastor attends to relationship building in the church while the (9,1) pastor can move the church forward toward accomplishing its goals. When the church moves toward the 150 family barrier (that of becoming a program-centered church) the reverse in leadership style in the pastoral team may be needed. The lead pastor will need to be a (9,1) pastor

while the associate will need to be the (1,9) pastor. Pastoral needs must be attended to but the need for a strong goal oriented pastor who will push the church over the 150 family barrier becomes critical.

Other combinations of (9,9) or (5,5) or (9+9) as the lead pastor at the 150 person barrier will also be effective. The (9,9) pastor will work just as well as the (9,1) pastor in moving forward with goals and will show concern for the relationship network. The (5,5) may sacrifice strength of goals in favor of pleasing the people. This pastor will be able to lead the charge forward but will be stymied by any complaint and try to find a compromise. The (9+9) pastor will be able to respond like a (9,1) or (1,9) pastor depending on the situation.

Needless to say a (1,1) pastor should not be placed in the lead position of a large pastor-centered church. For the large pastor-centered church to grow or maintain itself the pastor will need to be in constant supervision of the daily affairs. Since the (1,1) pastor wants to disappear into the woodwork no new programs will be created to move the church forward. The leadership of the church will recognize this problem very quickly.

The (9-9) pastor will experience the usual problems that arise with staffs. The (9-9) pastor will treat each staff member differently. In some situations the (9-9) pastor will be getting the job done and in other situations the (9-9) pastor will appear inept.

## **GROWTH**

Growth from a small pastor-centered congregation of ninety to a mid-sized pastor-centered church of 149 persons will occur with the proper pastoral leadership and lay leadership concentrating on building programs and ministry opportunities for the congregation. When the church reaches 150 adults a new situation arises which

must be handled in a new way.<sup>31</sup> One way to overcome the 150 adult barrier is to create a second worship service.<sup>32</sup> A goal oriented pastoral leader will be able to move the church into creating a new worship service. A (9,1) pastor who understands the 150 adult barrier will be able to create a goal of a second worship service and will push for that goal. However, this leader may not fully understand the relationship problem because of his/her orientation toward goals.

A (5,5) pastor will go to the books to find the answer. The (5,5) pastor will not have a solid guideline to follow due to the large number of solutions available. In order to have more than 150 adults worshipping the church will need two or more worship services. If resistance is met from church members then the (5,5) pastor will back off. If the pastor-centered church has traditionally had one traditional worship service, it will resist creating a second.

The (1,9) pastor will recognize strain in the social relationships of the church due to the 150 adult barrier, but he/she may have trouble implementing a solution because he/she lacks goal orientation. Many pastor-centered churches plateau long before the program-centered church barrier, and yet they don't know why. The 150 adult barrier holds back growth of the church. The (1,9) pastor will know that a problem exists but will probably be unable to move the church in the proper direction to overcome it.

The (9+9) pastor will be able to recognize the 150 adult barrier using his/her high concern for relationships and will be able to propose goals and move toward the

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<sup>31</sup> Robin Dunbar in the mid 1990's developed a theory stating neocortex size is directly related to the number of social relationships in primates. The number used for humans is 148. "Co-evolution of neocortex size, group size, and human language," <http://www.bbsonline.org/Preprints/OldArchive/bbs.dunbar.html> (accessed January 18, 2008).

<sup>32</sup> Generally older adults do not create a social relationship with young adults (under 21). Therefore, the congregation will probably grow to 200 persons, about 50 children when the pressure of growth starts to take affect.

goal of creating a new worship service. However, the (9+9) pastor may leave many upset parishioners behind as he/she moves the church forward.

The (9-9) pastor will be able to get a second worship service instituted only if the majority wants it. The (9-9) pastor will sway with the political trend of the day.

The (1,1) pastor isn't going to be concerned that the church can't move off the 150 person barrier. Don't expect much change with this leadership style.

## **DECLINE**

As a church grows larger attrition becomes a problem. A small pastor-centered church in decline will become a family-sized church. If this church wants to stop the decline it will need a (9,1) pastoral leader and support of the lay leadership. The church lay leaders will have to understand that the job of the (9,1) pastor is to create goals and implement the changes needed to stop the decline.

If a (1,1) pastor is leading, then the decline will continue without check. The (1,1) pastor will stand on the statement "God will save the church" and will exercise quite well his/her *liaise faire* attitude.

The (1,9) pastor will be concerned about the relationship network of the church and will continue to focus on that area. However, the decline will continue as the (1,9) pastor tries to make people happy with the circumstances.

The (9+9) pastor will sympathize with the congregation as decline occurs and will employ his/her concern for goals by trying in a parental way to help. He/she will address the decline and propose ways to overcome it. The (9+9) may try to force goals unpleasant to the congregation because he/she knows what needs to be done.

The (5,5) pastor will immediately read books about decline, seeking alternative solutions. Unfortunately, every church is different. So if the (5,5) pastor

uses an approach to decline that is not a perfect match, the frustration of the pastor and laity will worsen and the (5,5) pastor will stop working on the issue of decline.

The (9-9) pastor will struggle with decline because this type of leader will be concerned about his/her "job" and will concentrate on saving his/her neck since eventually the congregation will blame the pastor for the loss.

The (9,9) pastor will attempt to create a planning team who can examine the situation and determine a course of action. Unfortunately, it takes time and the church may or may not have time to wait.

The medium sized pastor-centered church is 101 to 125 families. The beginning of decline will probably go unnoticed for some time. The crisis will start to occur when the church can no longer support all of its financial commitments.

The church will experience a loss of self-esteem when it feels it is no longer operating like a 'real church'.<sup>33</sup> The medium sized pastor-centered church generally has internal and external ministries running that attract new members. The medium pastor-sized church may have hired a second pastor and other staff for ministry. The church may be forced lay off staff if income drops. Salaries and benefits are usually the largest portion of the church budget and a quick place to find money to reduce expenditures. If the decline brings the church from a medium to small pastor-centered church the leadership structure will remain intact. Since the pastor is the leader of the church the congregation will look to the pastor for the answer on how to stop decline.

The (9,1) pastor will flourish if he/she is given authority by the church's lay leaders to fix the problems at all costs. Lay leaders will be watching the changes, and negotiate with the (9,1) pastor if he/she implements too many. This will confuse the (9,1) pastor because he/she thought the church was ready to move ahead.

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<sup>33</sup> Alice Mann, *The In Between Church* (Herndon, VA: Alban Institute, 2002), 24.

The (1,9) pastor will look toward the relationship network in an effort to stop the decline. The (1,9) pastor will try to visit as many people as possible in order to make them happy with the church and to stop the decline. This effort might work but it is dependent on the reason for the decline. If the decline emanates from a break in the relationship network the (1,9) pastor will attempt to reconstruct the network.

The (1,1) pastor will do what a (1,1) pastor does best, as described earlier, nothing.

The (9,9) pastor will attempt to develop or reform some of the infrastructure of the church by building teams. The (9,9) pastor knows the relationship network is important but also knows it must be integrated with a process to regain the membership loss by finding new members to take the place of those who have left the church.

The (9+9) pastoral leader will be in the same mode as the one described for the small pastor-centered church. The (9-9) pastor will continue to change his/her leadership style dependent on the person he/she is dealing with. This pastoral leader will be concerned for his/her job and will react the same way as he/she did in the small pastor-centered church.

The (5,5) leader will attempt to introduce some new programming in an effort to recover the church.

The large pastor-centered church, 125 to 149 families will show less concern for a declining membership because it is so large. The financial problems will arise long before the problem of the decline in Sunday worship attendees. If the church doesn't recognize the decline it will continue for a while until the church declines into a medium sized pastor-centered church and is unable to perform all its ministries. The reactions of the pastoral leadership of the different Leadership Grid points will be the same as for the medium sized pastor-centered church. It may take a bit longer

for the leadership to recognize the problem. One thing to note is that a (9,9), (9+9) or (9,1) pastor will see the decline and its potential effect on the church and will push to get something done to stop the decline. The lay leaders may not be cooperative at this point because they may not see the decline as a problem.

## **PROGRAM-CENTERED CHURCH**

The program-centered church is characterized by its need for democratic leadership controlled by the laity of the church. Without a pastor who has an entrepreneurial attitude the programmed-centered church will not grow and prosper. The lead pastor will not have the time to create and maintain all ministries. Small groups will become a foundation for program-centered churches. Since the pastor will not have direct contact with all members it will become imperative for small group leaders to be taught how to administer pastoral care.<sup>34</sup> In this way each member of the church will feel he or she is getting some personalized attention.

The program-centered church is characterized by diverse and creative ministries,<sup>35</sup> which attract new families. The creation of diverse ministry opportunities will generate a sense of excitement within the congregation. If the vision and mission of the church is established and communication lines stay open and active then the congregation members will be able to see how each small group fits into the larger vision and mission of the church.<sup>36</sup> In addition, small groups offer many avenues of self-spiritual feeding and growth.<sup>37</sup>

The increase in the number of ministries will make it imperative that the church hire full-time and part-time staff.<sup>38</sup> The number of paid staff members will depend on the number of families in the church. Unfortunately, the quality of church

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<sup>34</sup> Arlin Rothauge, *Sizing up a Congregation* (New York: Episcopal Center, 1983), 23.

<sup>35</sup> Alice Mann, *The In-Between Church* (Herndon, VA: Alban Institute, 2001), 5.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.



programming will become dependent on the stewardship of the church. The quality of the staff, both paid and volunteer, will be determined by how much money the church is able to raise and willing to spend. High quality programs require high quality professional staff.

A characteristic of the program-centered church is it will have separate worship services based on music preferences and sometimes by age. The age break is usually among children, youth and adults. Children generally will not have their own worship service because parents like to have their children with them in worship. A Junior Church time is often established but it is considered part of the parents' worship time. At some point in the parent's worship time the children may be excused to go to their Junior church event.

## **LEADERSHIP**

The lead pastor of the program-centered church must be an administrator<sup>39</sup> because one of the major tasks is to coordinate the ministries of the church. Purpose and goals are critical to the program-centered church.<sup>40</sup> This purpose is usually in the form of a mission statement for the church. The program-centered church will need this mission statement so that it can direct its ministry work to a common vision. The lead pastor must be able to create and implement goals.<sup>41</sup>

The lead pastor should be a kind of cheerleader. He/she must be able to lead the laity as they create new programs.<sup>42</sup> The number of ministries and small groups at the program-centered church will grow astronomically as the church grows. As the faithful are transformed into disciples they will long to get more involved in church ministries in order to serve Christ. The pressure for more ministry opportunities will

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<sup>39</sup> Arlin Rothauge, *Sizing up a Congregation* (New York: Episcopal Center, 1983), 23.

<sup>40</sup> *Ibid.*, 25.

<sup>41</sup> Alice Mann, *The In-Between Church* (Herndon, VA: Alban Institute, 2001), Page 85.

<sup>42</sup> Arlin Rothauge, *Sizing up a Congregation* (New York: Episcopal Center, 1983), 25.

lead the pastor to become a motivator.<sup>43</sup> He/she must be able to develop leaders from the faithful disciples of the church. The small staff of the program-centered church will not be able to adequately handle the amount of small groups that are necessary, so the lead pastor will have to encourage laity to take the reigns of leadership.

Therefore, the lead pastor will have to equip the laity with the skills and training necessary to lead the different small groups. He/she will need coaching skills to reenergize the laity and staff members when failure occurs. Often from failure comes success.<sup>44</sup>

Tied to the growth of the small groups and ministries will be the need for the lead pastor to become a recruiter.<sup>45</sup> He/she must be able to discern the skills and ability of laity, or rely upon others to convey skills, and from there recruit leaders for small groups ministries.

The lead pastor will have to create new programs but at the same time he/she must be able to recognize when a ministry or small group has run its course and needs to be shut down.<sup>46</sup>

The lead pastor will be at the center of staff leadership in the church.<sup>47</sup> In this capacity he/she will look for a sense of loyalty from the staff as trust is developed.<sup>48</sup> In the program-centered church the lead pastor is the main pastor. The congregation will recognize the leadership team as staff members and will respect their positions but the lead pastor will have “top billing” at the church. He/she will be looking for all staff members to stand behind decisions whether they agree or not. If the lead pastor

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<sup>43</sup> Alice Mann, *The In-Between Church* (Herndon, VA: Alban Institute, 2001), 85.

<sup>44</sup> *Ibid.*, 25.

<sup>45</sup> *Ibid.*, 84.

<sup>46</sup> Arlin Rothauge, *Sizing up a Congregation* (New York: Episcopal Center, 1983), 25.

<sup>47</sup> *Ibid.*

<sup>48</sup> Alice Mann, *The In-Between Church* (Herndon, VA: Alban Institute, 2001), 85.

wants trust and loyalty then a team environment must be established. Authority and responsibility for the areas of concern for each staff member must be delegated by the lead pastor if the team is to form into a cohesive unit.

Optimal Generalized Characteristics i (9,9) Orientation		(9,1) Orientation	(1,9) Orientation	(9+9) Orientation
Administrator	Desire for fullment through contribution	Desire for Control	Desire to please	Desire for Veneration
Purpose/Goal oriented	Visionary leadership	Overbearing	Love conquers all	Missionary zeal
Movtivor	Management by principle	Ultimatums	Warm togetherness	Blind loyalty
Delegator	Standards of excellence	Intimidating	Harmony	Graciously demands
Planning skills	Inspires creativity	Black/White	Complimentary	Patronizing
Interpersonal skills	Problem-solver	Sarcastic	Sympathetic	Leads the flock
Trust and Loyalty required of staff	Clear expectations	No rationale	Excessive praise	Gives advice
Recruiter	Issues in the open	Fait accompli	Over-solicitous	Carries the world....
	Challenges the goals	Cuts people off	Over-trusting	Preachy
	Synergy	Stubborn	Yielding	Stern
	Candid	Hard-driving	Overly helpful	Condescending
	Promotes interdependence	Results Driven	See no evil	Influential
	Shared values	Produce or Perish	People important	Virtuous
	Self/team responsibility	People are tools	Can't say no	Authoritative
	Confrontation	Impatient	Highlights good	Moralistic
	Thinks ahead	Argumentative	Withholds negative	Stunts growth
	Perspective	Rejects Feedback	Dislikes conflict	Resents challenge
	Thorough	Interrogator	Tells jokes	Issues warnings
	Two-way	Intolerant	Caves in	For your own good..
	Tests own thinking	Fault-finding	Easily hurt	Disapproving
	Cause and effect	Suspicious	Sensitive	Guilt-inducing
	Whats right?	Win/lose	Remorseful	Withholds rewards
	Open to reason	Distrustful	Dejected	Judgemental
	Avoids self -interests	Punitive	Self-pity	Disowns bad kids
	Fear of selfishness	Fear of Failure	Fear of rejection	Fear of repudiation

Table 5.6. Leadership Types from the Leadership Grid Versus the Pastor-Centered Sized Church

Optimal Generalized Characteristics in (1,1) Orientation		(5,5) Orientation	(9-9) Orientation
Administrator	Desire to stay uninvolved	Desire to belong	Desire to be on top
Purpose/Goal oriented	What I don't know can't..	Knows what's in	Self-serving
Motivator	Cannot do	Me too!	Manipulative
Delegator	Volunteers little	Watches others	Boss's helper
Planning skills	Advocates responsibility	Status conscious	Outfoxes
Interpersonal skills	Delays action	Good member	Maneuvers for position
Trust and Loyalty required of staff	Minimal followup	Team player	Creates obligations
Recruiter	Noncommittal	Reasonable	Schemer
	Noncontributor	Majority viewpoint	One-upmanship
	Message passer	Middle ground	Pulls strings
	Mental walkout	Tried and true	Street smart
	Ostrich dynamic	Acceptable progress	Isolates enemies
	Hands-off	Conservative	Plays the angles
	Neutral	Protocol oriented	Showperson
	Robot	Accommodates	Disarms opponents
	Invisible	Compromises	Sows seeds of doubt
	Goes through the motions	Straddles the issue	Two-faced
	Discharges obligations	Uncertain	Rationalize
	Little impact	Waffles	Cagey
	Enough to get by	Doesn't rock the boat	Doubletalk
	Keeps out of trouble	Don't make waves	Half-truths
	Innocent bystander	Cautious	Dishonest
	Pleads ignorance	Avoids risks	Conniving
	Stays clear	Don't be a loner	Sabotage others
	Fear of termination	Fear of humiliation	Fear of exposure

Table 5.6. Leadership Types from the Leadership Grid versus the Pastor-Centered Sized Church

The optimal leadership style for the lead pastor must be examined in conjunction with the current status of the program-centered church, growing, stable or declining.

## GROWTH

The optimal leader for a program-centered church that wants to grow is the (9,9) pastor. The (9,9) pastor will work hard to establish a team of highly competent individuals who will be able to serve all requirements of the congregation. The (9,9) pastor will understand he/she cannot be in charge of everything and cannot alone successfully oversee the daily operations of the church. Therefore, he/she must delegate authority and responsibility to the staff. The (9,9) pastor will understand the need for setting a vision for the church and for developing goals in order to reach the vision. The

(9,9) pastor will be able to successfully balance the need for goals versus the need for relationships. Conflicts will not be swept under the table but will be addressed directly (and compassionately).

The (9+9) pastor will be able to lead a growing program-centered church. Unfortunately, the pastor's inability to integrate a high concern for goals and a high concern for relationships may cause some difficulties. When a conflict arises between the accomplishments of a goal and a relationship the (9+9) pastor may get caught in a decision making process he/she will not be pleased to make. The high concern for goals and high concern for relationships will be in conflict with the (9+9) pastor.

The (9,1) pastor will be able to lead the church forward in the visioning and goal setting process. Unfortunately, some people may be hurt and possibly leave the church during the process. This pastor will need a good (1,9) on the staff to handle the pastoral care issues that may develop due to the changes occurring when goals are being implemented. The (9,1) pastor will be able to move a staff forward to accomplish a variety of goals for the good of the church but the staff may not mix as well as a team. They will notice the (9,1) pastor is less interested in their welfare than in "getting the job done." Sometimes the staff will think the lead pastor is trying to secure his/her own position at the cost of the staff. A (9,1) pastor must be aware, and trained, in how to become sympathetic to the needs of the staff, in addition to the congregation.

The (5,5) pastor will be able to move goals along unless there is strong lay opposition. If the church has developed and accepted (by a vote) a strategic plan then the (5,5) pastor will see it as the protocol for action and will implement the plan.

The (9-9) pastor will have the same problems as those encountered in the pastor-centered church. The (9-9) pastor will be quickly discovered and questioned about his/her differing leadership style. A (9-9) pastor can be distracted to work on areas that are of little consequence to the overall picture of the church.

The (1,9) pastor of a program-centered church will have a difficult time moving the church forward on toward a vision and goals. If a member of the team is a (9,1) style, he/she may compete with the (1,9) lead pastor. If the congregation is growing, they will look for a new pastor who can take the leadership reigns and get everyone to “march to the same tune.” If conflicts arise over the growth direction of the program-centered church, the (1,9) pastor may become disillusioned and want to end the conflict by burying the problem in a large sand heap.

The (1,1) pastor should not become the lead pastor of a program-centered church. This pastor will want to do nothing in a church that is heavily involved in ministries. The (1,1) cannot hide in a program-centered church that is growing. The lay leadership of the program-centered church will soon discover the traits of their pastor and they may even “mutiny.” The program-centered church can’t sit on its success. Rather it must be continuously moving forward by creating new programs and evaluating current programs. The (1,1) pastor will not want to deal with this problem.

## **DECLINE**

The (1,9), (1,1), (9-9) pastor would not be optimal choices for a declining program-centered church, attempting to turn things around. Each of these styles does not place goal setting and accomplishments high on their needs list. The program-centered church in decline will need a quick and decisive “kick-start” and these leadership styles do not lend themselves to accomplishing that.

The (5,5) pastor could direct such a church forward if the church needs to create a strategic plan for its survival, but the (5,5) pastor will develop compromises along the way. Successful strategic plans are developed and implemented by consensus building. If the strategic plan is developed by consensus but then implemented by compromise its strength would be lost. Compromise weakens what has to be done. When trying to lead

a program-centered church out of decline the leaders must be forceful and refuse to let the church move away from the direction in which it needs to go. For a (5,5) pastor this will be very difficult.

The optimal style to stop the decline is the (9,9) pastor. Since it was teamwork that got the church to its current size it will be teamwork that reverses the trend. The (9,9) pastor will be able to rally the people to work together on a vision and set of goals. Decline can occur from a loss of vision, or the need for casting a new vision. The (9,9) pastor is optimal for this situation.

## **SUMMARY**

Each of the three church model sizes that exist in the Central PA Conference of the United Methodist Church has been examined. Clearly the different sized churches, in different stages and different fiscal situations will need varying leadership skills from their pastors. The core behaviors and characteristics of the church model size indicate the set of leadership skills the church needs. The leadership styles from the Grid indicate the unique skills of each kind of pastor. The adaptive pastoral leader who knows what the church needs will be able to adjust his/her leadership style to the context of the church. If a non-adaptive pastor is in place the Cabinet will be able to use this model to place the pastor in the context best suited to his/her style.



## CHAPTER 6

### DATA AND DISCUSSION

#### **REVIEW**

The research topic of this thesis was to discover why York County has the fastest population growth in Pennsylvania while the United Methodist Churches in the county are shrinking through the lens of pastoral leadership and congregational dynamics. A congregation engaged in a leadership style struggle with its pastor will have a more difficult time making disciples for Jesus Christ. To prevent this either the pastor may need to adapt his/her leadership style to the needs of the church or a pastor needs to be appointed whose leadership style matches the church's requirements.

A synthesized model for pastoral leadership styles and church dynamics was developed to determine whether or not pastoral leadership could be a part of the York County problem. This model came from the integration of the Blake and Mouton Leadership Grid with the Rothauge church dynamics model. Results from the leadership assessment that the pastors of the York District of the Central PA Conference completed are presented in this chapter. By data collected from the leadership grid assessment and by determining the leadership requirements of churches it can be determined whether pastors were adapting their leadership style to the needs of churches.

#### **DATA OVERVIEW**

The results from the Teleometric's Leadership Assessment indicated that only twenty percent of pastors exhibit optimal leadership style in the churches to which they are appointed, either by adaptation or by matching gifts and graces.

Clearly, those who can successfully adapt from one leadership style to another are in short supply.

Twenty percent of pastors who appear to be adapting their leadership style may be coincidental. A number of persons coming into the ministry are relationship only oriented leaders – twenty-eight percent of the total. The majority of churches in the Conference are family-sized, sixty-nine percent, requiring a relationship oriented pastor. It might actually be less than twenty percent of pastors who can adapt since a part of the twenty percent are not pastors adapting their leadership style but rather (1,9) pastors being appointed to family-sized churches thus matching gifts and graces. Based on the leadership grid results the adaptation leadership model in the Central PA Conference of the United Methodist Church is not working.

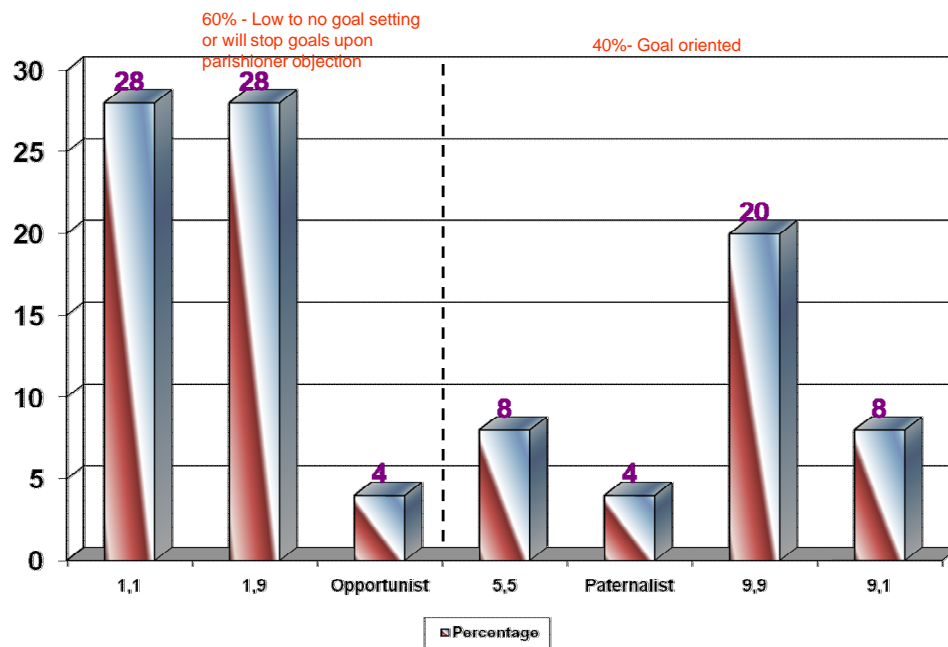


Figure 6.1. Leadership Grid Results

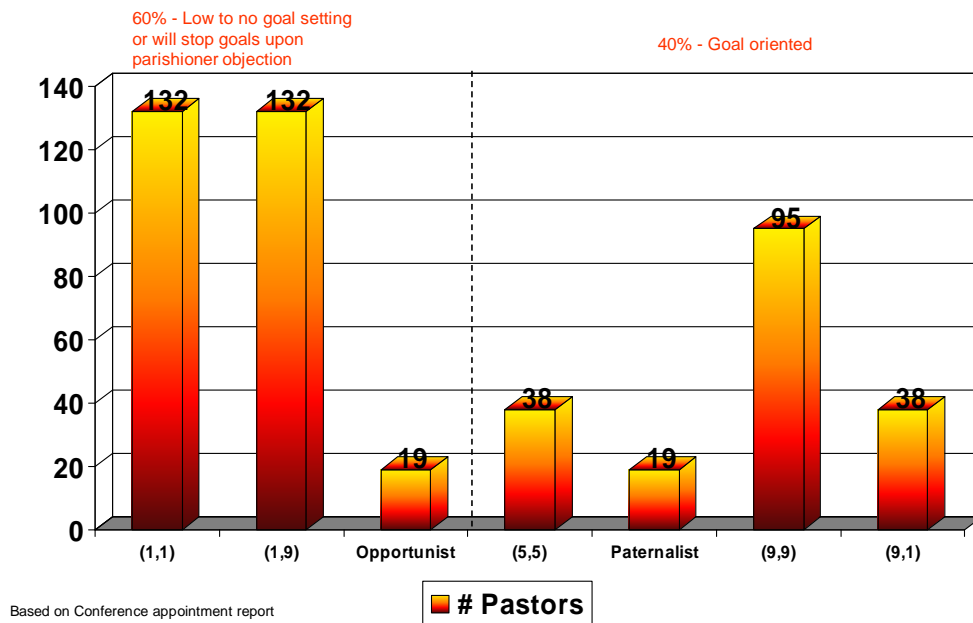


Figure 6.2. Number of Pastors in Each Style in the Conference

Eighty percent or more of pastors are operating in their inherent leadership style and not adapting to the needs of churches to which they are appointed. Figure 6.1 indicates the percentage of pastors in each of the 7 leadership points on the leadership grid. It is now known what the pastoral leadership gifts in the Conference are. Twenty-eight percent of the pastors in the Conference are (1,1) leaders, twenty-eight percent are (1,9), four percent are (9-9), eight percent are (5,5), four percent are (9+9), twenty percent are (9,9), and eight percent are (9,1), as figure 6.1 demonstrates.

Sixty percent of the pastors in the Conference are not goal oriented pastors. This is critical information because the Conference has been attempting to get the 800 plus churches in the Conference to change their methods of ministry. Sixty percent of the churches will find it difficult to change to the needs of a new generation of disciples if their pastor will be unable to lead the church forward on goals.

Forty percent of the pastors can effect change through goal setting. The Leadership Grid indicates that the most successful goal achievers will be the (9,9), teamwork, pastoral leaders. Twenty percent of the total number of pastors in the Conference are (9,9)s. Twenty percent of pastors are either (9,1), (5,5) or (9+9) goal oriented. These pastors will be able to move the church forward on goals but their style will upset members of the congregation which could cause other difficulties for the church. Therefore, the Conference has twenty percent of its pastors who could successfully implement new methods for making disciples. The Cabinet must identify the (9,9)s and appoint them to the critical churches that are ready and poised for growth.

Figure 6.2 takes the percentages of leadership grid points and converts the percentages to actual number of pastors. The number of pastors in the Conference

was 473 when the data was collected. The total number of pastors in each style was calculated by multiplying the total number of pastors, times the percentage of pastors in each style.

Figure 6.2 indicates that 132 of 473 pastors are (1,1) leaders. These pastors believe a hands-off approach to leadership is their best option. If they are appointed to churches that require relationship building or goal accomplishments the church will have a difficult time. These pastors need to be encouraged to learn how to adapt their styles in order to move churches forward. Education includes more than training because training alone is not enough. Changing these pastors must include daily mentoring by those who understand and have been able to adapt themselves to a different leadership grid styles though R4 of the Leadership Grid, the process of reflection and feedback.

### **CLERGY TYPES AND FITS**

A (1,1) pastor will need to examine how he/she deals with conflict solving, initiative, inquiry, advocacy, critique, and decision making. The (1,1) pastor will need to get involved with the congregation. If the pastor is in a relationship oriented church it will be critical for him/her to visit people in their homes and learn about them on a personal level thus creating relationships. The (1,1) pastor will need to show some initiative in church meetings and make proper inquiries in order to build relations. In a goal oriented church he/she must learn about the vision, mission and goals of the congregation and how he/she can fit into the successful implementation. Since the (1,1) pastor has been avoiding action he/she should ease into events.

Many churches in the Central PA Conference which are family-sized are uninterested in their future, rather they wish to preserve the past or the present. The (1,1) pastors who can't successfully be trained to become adaptive could be

appointed to those churches, thereby matching the church's leadership requirements with the pastor's leadership gifts.

The (1,9) pastors believe that goals will be accomplished in the church if relationships between people are maintained at a high level. Churches that want a hands-on pastor who will have coffee at the dining room table should have a relationship building pastor. The Central PA Conference has 132 (1,9) pastors. (1,9) pastors should be retrained to integrate goal setting with relationship building. Most of them will need a mentor to help with the integration. Goal accomplishment as a priority will be foreign to these leaders.

The (1,9) pastor in a relationship oriented church will not have to adapt. If the (1,9) pastor is in a goal oriented church or team oriented church, he/she will have to work at understanding that people can be happy by getting work and projects completed. When dealing with goals the (1,9) pastor should assign real deadlines for specific tasks, including his/her own, and work towards the accomplishment of goals. This new emphasis to accomplish goals may surprise many in the congregation, and they might not know how to respond. The (1,9) pastor will need to move slowly into goal setting and accomplishment to avoid overwhelming the congregation. For teamwork churches the (1,9) pastor must learn how to delegate tasks with real deadlines and expect deadlines to be met.<sup>1</sup>

The (9-9) opportunist pastor does not truly fit in any size church. Perhaps the optimal place for these nineteen (9-9) pastors is in a multi-point (three or more churches) charge where they are spread so thin that concern about goals and relationships will not surface, at least not often. In a single point charge the staff and laity will eventually discover the methods of the (9-9) pastor, and they may rebel. The

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<sup>1</sup> Robert Blake and Anne McCanse, *Leadership Dilemmas – Grid Solutions* (Houston: Gulf Publishing, 1991), 288.

(9-9) pastor would certainly require training on how to serve others because the primary objective of the (9-9) pastor is to look good. A mentor would help this type of pastor to focus on the needs of the church and to move towards the (9,9) style.

The (9-9) pastors need to come out of the shadows and into the light by becoming decisive on issues. Information must be viewed as a tool for the church's overall success. This applies to the (9-9) pastor regardless of the type of church to which he/she is appointed.<sup>2</sup>

Sixty percent of the pastors of the Conference are low to "no goal" oriented leaders. If the Conference wants to move forward, it needs pastors who will lead churches outside the walls of their church and into the world through the implementation of goals. It is going to be difficult to move churches of the Conference forward when such a large number of pastors are not goal oriented unless more effective training and mentoring are done. These pastors need specific training about integrating goals, and they need mentoring to help them practice and refine the necessary leadership skills.

There are thirty-eight (5,5) pastors in the Conference. These are pastors who follow the rules to the letter and avoid risk taking. These pastors should be trained to become (9,9) pastors. They already understand that the integration of relationship building and goal orientation is the key to leadership success. Their next step is to stop using compromise as their main tool and replace it with consensus.

The (5,5) pastor in a relational church will need to be more open with parishioners. He/she must be open to differing points of view and learn how to get different factions (or families) in the church to band together for a common cause. In the goal or teamwork church the (5,5) pastor must learn that allowing deep cutting compromises instead of consensus building may look better on paper, but

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<sup>2</sup> Ibid., 293-4.



compromise tends to weaken any position. The (5,5) pastor must be careful to avoid going with the majority viewpoint and be willing to point out his/her own view on the topic being discussed.<sup>3</sup>

The optimal situation for the (9+9) paternalist pastor is in the small to medium sized program-centered church. This kind of church needs additional staff but doesn't have the income to support experienced staff members. Instead, the church will hire young adults just out of college or seminary and they will need some mentoring. The (9+9) pastor will encourage mentoring. These pastors can be trained to become (9,9) pastors. They will have to learn to integrate relationship building and goal setting. There are 19 (9+9) pastors in the Central PA Conference.

The (9+9) pastor must first come to understand that not everyone wants him/her to be their mentor. This means the (9+9) pastor will have to let go of some aspects of church life and delegate. Conflict management may be a problem for the (9+9) pastor and he/she must learn not to take conflict personally. In a relationship oriented church he/she will have to develop relationships on an even plane with them also recognizing that members of the church will be more adept in some areas of church life. The (9+9) pastor will have to allow members of the church to express their opinions and to honor them. In the goal and team oriented church the honoring of team opinions are important.<sup>4</sup>

The (9,1) pastor is an authoritarian, pushing people into completing goals but unfortunately probably upsetting some members of the congregation at the same time. In some cases this is the pastoral leader that is necessary for the church. If the church is a pastor killer it may need a "shoot first and ask questions later" pastoral leader to wake the church up to what it has been doing. Pastor-centered churches

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<sup>3</sup> Ibid., 291-2.

<sup>4</sup> Ibid., 288-9.

that arrive at the barrier of becoming a program-centered church may need a strong goal oriented leader to push them over the top. In these cases the (9,1) pastor may be optimal. Retraining the (9,1) leader would require concentration on the need for good relationships inside the church. The (9,1) pastor would have to acknowledge that making people happy by accomplishing a goal is a part of attaining a goal. The danger of training a (9,1) leader to become a (9,9) leader is that the (9,1) leader may become a (9+9) paternalist leader.

The (9,1) pastors in a relationship oriented church will have to be careful not to lash out during meetings. The members of a relationship oriented church will not understand the pastor's frustration because of their desire to avoid change and the pastor's desire to move the church forward. Unlike the pastor, the relationship oriented church will not be concerned about a shrinking membership. Therefore, moving the church forward must be done in a slow, deliberate way.

The goal oriented church will be perfect for the (9,1) pastor. But in a teamwork church the (9,1) pastor will have to learn that the authoritarian methodology doesn't work. He/she will have to establish a relationship network and to delegate authority and responsibility without micromanaging. A team will be built by the (9,1) pastor by honoring trust.<sup>5</sup>

There are 95 (9,9) team building pastors in the Conference. These pastors should optimally be appointed to program-centered and large pastor-centered churches. The (9,9) pastor will be effective in all other churches except the family-sized church. Since goal setting is not a priority in most family-sized churches the (9,9) pastor will be frustrated. The (9,9) pastor is a valuable commodity and should be treated as such. If the (9,9) pastor is appointed to a relationship oriented church he/she will have to temper the desire to accomplish goals and look for opportunities

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<sup>5</sup> Ibid., 285-6.

to accomplish goals through the people. In a goal oriented church the (9,9) pastor will be able to keep the church moving and welcome new members. There are 156 churches,<sup>6</sup> based on size, that desire growth and change. The ninety-five (9,9) team leaders should be appointed to these churches.

## **IMPLICATIONS**

When an appointment is made with a good match between the pastor's leadership style and the church's leadership needs, a synergy develops that will benefit the church. This does not guarantee that the church will grow when a match occurs. When a goal oriented pastor is appointed to a goal oriented church, the Cabinet can sit back and watch things happen. The implications of a fit between pastors and churches based on leadership styles and needs can create harmony, excitement, and most especially pastor centered and program centered churches for growth and disciple making.

## **RECOMMENDATIONS**

Since matching is critical to success the Cabinet should know the leadership styles of the pastors and the leadership needs of the churches. One way to obtain the leadership styles of the pastors is to administer the leadership grid assessment to all the pastors in the Conference. In addition to the assessment, one-on-one discussions should be held between the District Superintendents and the pastors to find the adaptive leadership pastors. The District Superintendents should then hold discussion sessions with the churches in order to verify their leadership needs.

The Cabinet should understand the leadership grid, the Rothauge church model and the synthesized model of the two before beginning the discussion process.

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<sup>6</sup> 27 program-centered, 19 large pastor-centered, 110 medium pastor-centered churches.

Another option is to have training classes for clergy, teaching them to become adaptive leaders with some kind of mechanism being put in place to determine if the training is effective. For instance, pastors of the Conference might complete the leadership grid assessment at the first training session. One year after training the pastors who are not adaptive would be asked to complete a leadership grid assessment based on their leadership style at the appointed church. This would be done for pastors whose leadership style did not match the requirements of the church at the initial training. If their style has not changed, those pastors would have to be noted as non-adaptive, and the Cabinet would have to decide whether or not to reappoint them to the same church. There may well be a large number of pastors who are unable to adapt.<sup>7</sup> However, that might change if the pastors see that the Cabinet is serious about resolving the situation.

## **SUMMARY**

Eighty percent of pastors in the York District are not adapting their leadership styles to the needs of the churches to which they are appointed. Leadership training has been an ongoing project in the Conference since the early 1990's, but pastors of the York District are either incapable of making the necessary transition or the training has been ineffective. Since follow up on training has not occurred a new process clearly needs to be put in place.

## **OPTIONS**

A new avenue of research might determine how personality types affect the ability to adapt leadership styles. Preliminary data collected indicates that there may

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<sup>7</sup> Personality styles will play a role in the leadership adaptability of the pastors. A personality assessment should be administered along with the leadership grid. When the leadership grid was sent out, a simple personality assessment was included. This study was not comprehensive enough to be included as pertinent data in this study. As a footnote almost 70% of the pastors of the York District have an egocentric personality type. This personality type appears to have a direct influence on the number of pastors who will not adapt (80+%). This is clearly a new avenue for further research.

be a connection. A personality assessment would have to be selected which could be administered to the pastors of the Conference and which would provide insight into the connection between adaptive leadership abilities and personality type.

## **CONCLUSION**

When the congregation is expending energy in a power struggle with its pastor, no energy is left to make disciples for Jesus Christ. This waste of valuable resources must stop. From the leadership grid the Conference can examine leadership resources at their disposal and determine the best deployment of resources. The Cabinet should assess the value of evaluating the leadership skills of pastors in the Conference and consider making appointments based on this information. Clearly when pastoral leadership styles and church leadership needs do not match and the pastor cannot adapt, a negative situation occurs which leads inevitably to a short pastorate. The Central PA Conference cannot afford to continue to let the churches shrink due to a poor match in leadership abilities and needs. Since the itinerate system sometimes requires matches that are less than ideal, retraining should be augmented by using the methods of reflection and mentoring. It is time to decide what is best for the building of God's kingdom through the United Methodist presence in Central PA.

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## VITA

Michael Harvey Koplitz, July 15, 1958 New York City, New York.

Earned Bachelor of Science degree at Dickinson College, Carlisle, PA.

Earned Master of Divinity degree at Lancaster Theological Seminary, Lancaster, PA.

Ordained Elder in the United Methodist Church, Central PA Conference.

D.Min. residency studies commenced January 2004, completed June 2007.

Expected graduation May 2008.